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Journal

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REPORT OF THE SOCIETY.

1894-1896.

I AM very glad to be able to report to the Society the very substantial help it has received since the last report from enlightened friends of its difficult and important work. Mr. Henry C. Warren—and no one is better qualified to judge of the value of the work—has given the Society £50 towards its expenses. Another gentleman, for whom also I have the deepest personal regard, but who will not permit me to mention his name, has given the Society the sum necessary to pay for the printing of the third volume of the *Anguttara*; and Mr. Edward T. Sturdy, to whom the *Yogāvacara Manual*, issued herewith, is dedicated, has rendered possible at last the publication in English of an authoritative work on the Buddhist *Abhidhamma* by advancing the funds for the printing of the *Kathā Vatthu*, the *Attha Sālinī*, and the *Manual* just referred to.

It is impossible to speak too highly of these gifts from donors, none of them rich, as the world counts riches. While the rich look on with indifference, and the number of single guineas from scholars and libraries and friends is too small to keep the work of the Society afloat,¹ these

¹ The individual subscribers entitled, for instance, to receive the present issue—those not in arrears with their guinea subscription for 1896—number just 10

Each guinea that comes in costs me, on an average, between five and six letters.

gentlemen, with ability to see what the work means, and with a rare generosity, have saved the work from stopping by gifts that involve no little self-denial

On the other hand, I have to regret that, owing to a disastrous fire at Messrs. Unwin Brothers' printing works, the work of the Society has been seriously delayed. Not only was the printed matter destroyed, but large portions of the "copy" also. This necessitated the editing over again of the texts already prepared for the press, a result which threw back our work for more than a year and a half.

Of the works concerned, one, the *Kathā Vatthu*, by Mr. Arnold C Taylor, has now been completed again, printed, and issued to the Society. The other, the *Attha Sālinī*, by Prof. Ed. Muller, is now all in type again, and will be ready almost immediately.

Prof. Edmund Hardy has kindly come forward to fill the gap left by the lamented and premature death of Dr. Morris. One further volume of the *Aṅguttara*, edited by him, has been issued to the Society, the next volume is passing through the press, and the sixth and last will be made ready as soon as our funds allow.

M. Léon Feer is now seeing the fifth and last volume of the *Saṃyutta* through the press, and we hope to issue it for the year 1898.

Mr. Robert Chalmers is so far advanced with the second and concluding volume of the *Majjhima* that the first part of it is now issued to members of the Society, the second part is already in the press for 1898, and the third and last will be ready as soon as our funds allow. Mr. Chalmers hopes to give complete indexes to the whole work, not only of proper names and verses, but also of words and subjects—after the fashion set by Dr. Morris and followed in the *Sumaṅgala*, the *Itivuttaka*, and other works

Mrs. Bode's edition of the *Sāsana Vajrasa* is passing through the press, and will be issued to members as part of the Society's publications for 1897.

I have no information as to how Prof Lanman's edition of the *Niddesa*, or Dr. Neumann's edition of the *Paṭi-sambhidā* are progressing. Mr Chalmers hopes, with the assistance of a lady who has kindly offered her services, to prepare an edition of the *Vibhanga*; and has already made considerable progress with Buddhaghosa's *Papañca Sūdanī* on the *Majjhima*; and Professor Hardy hopes to be able to give us the commentary on the *Etadagga Sutta* in the *Aṅguttara*, containing the lives of the principal members of the Order, contemporaries of the Buddha.

Of works not yet undertaken we hope to issue at least the *Apadānas*, the *Netti Pakaraṇa*, and the *Peṭakopadesa*, and the *Thūpa Vaṇsa*—none of them very long and all interesting and important works. When these and the works already in hand are finished, the whole of the most ancient historical records of one of the most important movements in the intellectual history of mankind—the early years of Buddhism—will be available, if not for the historian, yet for the Pāli scholar.

With that I hope to be allowed to consider the work as done, and to be able to devote to the study of the documents the time and the energy necessary for the very tedious and disappointing and thankless task—relieved, alas, too seldom by the receipt of generous gifts—of collecting the miserable moneys necessary to print them.

ACCOUNTS.

RECEIPTS.	£ s d			EXPENDITURE			£ s d		
Balance, January 1, 1894	265 7 3	Printing	..	..	..	405 16 5	
Seven Subscriptions of Five Guineas	36 15 0	To Oxford University Press for Publisher's					
304 Subscriptions of One Guinea	319 4 0	Charges	..	..	..	27 13 5	
Donation	10 0 0	Editors	..	..	..	37 12 0	
Sale of Books	5 6 6	Insurance	..	..	..	15 15 0	£.
Interest from the Bank	.	.	5 1 5	Bank Charges	.	.	.	0 3 4	
				Balance loss by Exchange	..			0 16 3	
				Balance at Bank, December 31, 1896				153 17 9	
								<u>£641 14 2</u>	

(Balance at Bank, January 1, 1898, £284 5s. 8d)

Catalogue of the Mandalay MSS.

IN THE

INDIA OFFICE LIBRARY.

(Formerly part of the King's Library at Mandalay)

BY

PROFESSOR V. FAUSBÖLL

PREFACE.

THE FOLLOWING CATALOGUE WAS ORIGINALLY WRITTEN IN 1888, BUT NOW
RE-WITTEN IN 1896

THE whole collection of MSS. that belonged to the King's Library at Mandalay seems to have consisted of about 1,150 numbers (the highest number I have met with is 1,144, and a few MSS. are unnumbered), but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the Library was removed to the India Office.

The collection consists of three sorts of MSS.: some are purely Pāli MSS, some purely Burmese, and some mixed Pāli and Burmese, viz., commentaries on Pāli books.

The Pāli MSS. are generally carefully and nicely written in bold Burmese characters, on long palm leaves, usually with 9 lines in a page, and beautifully got up with gilt-edged leaves enclosed in gilt boards, but the leaves are seldom ornamented. On the left side of the leaf is the numbering in letters, and on the right side the title of the book or the section in Burmese. With

only one exception (Nr. 18), all the MSS. are written on palm leaves.

The leaves of several MSS. were in disorder when I began the catalogue. Where I could re-arrange them without losing too much time I did so.

Although the MSS. are, on the whole, carefully written, as remarked before, still they share with nearly all Burmese MSS. such blunders as *brāhmaṇa* for *brāhmaṇa*, *gandha* for *gantha*, *niṭhita* for *niṭṭhita*, etc.

That the reader may for himself judge of the correctness or incorrectness of the MSS., I have, with a few exceptions, given the text as I found it. Where I have altered anything I have expressly stated it.

V. FAUSBÖLL.

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VINAYA.

New Old
No. No

1. (1) 231 palm leaves, numbered ka—ni ; 9 lines in a page. In the margin: Pārājikaṇ pālito pāṭh.

The MS. contains MAHĀVIBHAṆGA (Suttavibhaṅga) I. *Begins* : Namo, etc. Tena samayena Buddho Bhagavā Verañjāyaṁ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi. Assosi kho Verañjo brahmaṇo, etc. (See Oldenberg's "Vinaya Piṭakam," vol. iii. p. 1.) *Ends* : Pattavaggo tatiyo. Tassudānaṁ dve ca pattāni bhesajjaṁ | vassikā dānapañcamam | sāmam vāyāpanaccekosāsāṅkam saṁghi-kena cā ti. Uddiṭhā kho āyasmanto tiṁsanissaggiyā pācittiyā dhammā | tathāyasmante pucchāmi kaccittha parisuddhā | dutiyam pi pucchāmi kaccittha parisuddhā | tatiyam pi pucchāmi kaccittha parisuddhā | parisuddhetthāyasmanto | tasmā tuṇhi evam etaṁ dhārayāmi | Ni s s a g g a y a ṁ niṭṭhitam. (See Old. "Vin.," iii., 266.) After which follow 24 lines in Burmese.

2. (70) 230 leaves numbered ka—nā ; 10 lines in a page.

The MS. contains MAHĀVIBHAṆGA II. and BHIKKHUNĪ-VIBHAṆGA.

1 *Part* in the margin : Bhikkhupācit pālito. *Begins* : Ime kho panāyasmanto dvenavuti pācittiyā dhammā uddesaṁ āgacchanti | Tena samayena Buddho Bhagavā Sāvattiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādak-

khitto hoti, etc. (See Old. "Vin.," iv. p. 1). *Ends* : Mahāvibhaṅgaṃ niṭṭhitaṃ. After which 30 lines in Burmese.

2 *Part* in the margin : Bhikkhunīvibhaṇ pālito. *Begins* : Tena samayena Buddhō Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhitaṃ. After which 29 lines in Burmese.

3. (7) 1 *Part* 102 leaves numbered dha—phū ; 10 lines. In the margin : Bhikkhupācīt pālito. Contains MAHĀVIBHAṅGA II. *Begins* : Ime kho paṇāyasmanto dvenavutī pācittiyā dhammā uddeśaṃ āgacchanti || Tena kho pana samayena Buddhō Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādakkhitto hoti, etc. *Ends* : Etthakaṃ tassa Bhagavato | suttāgataṃ suttapariyāpanaṃ anvaddhamāsaṃ, uddeśaṃ āgacchati | tatta sabbeheva samaggehi samodamānehi avivadāmaṇehi sikkhitabban ti ti. Mahāvibhaṅgaṃ niṭṭhitaṃ || Sāsanujjotike ramme | pūre Amaranāmake Jambudīpasaketumhī ādimandiraṭṭhānake | saddhammaṭṭhikāmena | etc.

2 *Part* 80 leaves numbered ka—cha ; 10 lines ; in the margin : Bhikkhunīvibhaṇ. Contains BHIKKHUNĪVIBHAṅGA. *Begins* : Tena samayena Buddhō Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Sālho Migāranattḥā bhikkhusaṃghassa vihāraṃ kattukāmo hoti, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhitaṃ || Ubhatovibhaṅgaṃ niṭṭhitaṃ || Sāsanujjotike, etc.

3 *Part* 152 leaves numbered dham—lū, 10 lines ; in the margin : Parivā pālito. Contains PARIVĀRA. *Begins* : Yan tena Bhagavatā jānatā vassatā arahatā summāsaṃbuddhena paṭṭhamaṃ pārājikaṃ kattha, etc. (See Old. Vin., v. p. i.). *Ends* : Parivāro niṭṭhito || Parivāraṃ niṭṭhitaṃ || Akkharājakaṃ ekaṃ ca Buddharūpaṃ samāgamaṃ || Then follow four lines in Burmese, after which comes Anekajātisaṃsāraṃ sandhāvissaṃ . . . taṇhānaṃ khayam ajjhagā || Avijjāpaccayā saṅkhārapaccayā viññā-

ṇaṃ | viññāṇapaccayā nāmarūpaṃ, etc. || nibbānapaccayo hotu ||

4. (6) 207 leaves numbered ka—di, 8 lines ; in the margin : Pārājikaṃ pālito Contains PĀRĀJIKĀ. *Begins* : Tena samayena Buddho Bhagavā Verañjāyaṃ viharati, etc. *Ends* : Paññādhikaṃ sukhaṃ patto | sabbapuññesu sūrato, tāremi oghadussannaṃ | veneyyaṃ thalanibbhayaṃ || Pārājikaṃ pālito niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

5. (3) 320 leaves numbered ka—rai, 9 lines ; in the margin : Vinaṃ Mahāvā pālito pāṭh. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati najjā Nerañjanāya tīre Bodhirukkhamūle paṭhamābhisambuddho | atha kho Bhagavā Bodhirukkhamūle sattāhaṃ ekapallaṇkena nisīdi vimuttisukhaṃ paṭisaṃvedī, etc. (See Old. "Vin.," i. p. 1.) *Ends* : Kosambiyaṃ Jinavavo | vivādāpattidassane, ukkhipeyya yasmiṃ tasmim | tassa yāpatti desaye || anto sīmāyaṃ tattheva | paññekaṇceva sampadā | Pālileyyā ca Sāvatti | Sāriputto ca Kolito || Mahākassapa-Kaccāno | Koṭiko Kappinena ca | Mahācundo ca Anuruddho | Revato Upālī cubho || Ānando Rāhulo ceva | Gotamī ca Sudatto ca | senāsanaṃ vivittaṃ ca | āmisāṃ samakāṃ pi ca || Mahāvaggāni niṭṭhitaṃ || (Cfr. Old. "Vin.," i. p. 360 and 396.) Then follow 30 lines in Burmese.

6. (8) 268 leaves numbered ka—bī, 9 lines ; in the margin : Mahāvā pāḷi. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, etc. *Ends* : Mahāvaggaṃ sattamaṃ niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

7. (58) 299 leaves numbered ka—ḍa and ci—ḍa.

1 *Part* in the margin : Mahāvā pālito. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, etc. *Ends* : Kosambakkhandhake uddhānaṃ niṭṭhitaṃ || dasamaṃ || Mahāvakkhaṃ niṭṭhitaṃ || Sāsaujjotike ramme, etc. . . . veneyyaṃ thalanibbhayaṃ || niṭṭhitaṃ || akarā ekamekaṇca, etc.

2 *Part* in the margin : Bhikkhukaṇkhā pāṭh. Contains

KAṆKHĀVITARAṆĪ, by Buddhaghosa (?). *Begins*: Buddhañ dhammañ ca saṅghañ ca | vip̐pasanna cetasā, etc. (Cfr. Westergaard, "Codices Orient.," p. 20.) *Ends*: Kaṅkhāvitaraṇiṃ Pātimokkha vaṇṇanā niṭhitā || Sakkarāṃ 235?, after which 3 lines in Burmese. (Cfr. infra No. 26.)

8. (9) 228 leaves numbered ka—dhāh, 10 lines; in the margin: Cūlavā pālito pāṭh. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā etc. (See Old. "Vin.," ii. p. 1.) *Ends*: Tassudānaṃ, dasa vatthūni pūretvā | kammaṃ dutena pāvīsi, etc. | Cūlavaggaṃ niṭhitaṃ || After which 26 lines in Burmese.

9. (4) 1 Part 187 leaves numbered ka—te, 11 lines; in the margin: Cūlavā pālito. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattiyaṃ viharati | Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā, etc. *Ends*: Tassa uddānaṃ | Dasa vatthūni pūretvā | kammaṃ dutena pāvīsi | etc. || Cūlavaggaṃ niṭhitaṃ. Then follows: Sāsanañjotike ramme, etc.

2 Part 129 leaves numbered ka—ṭo, 11 lines; in the margin: Vinaṇ Parivā pālito. Contains PARIVĀRA. *Begins*: Yan tena Bhagavatā jānathā passathā arahatā sammāsambuddhena paṭhamam pārajikam katta paññattham, etc. *Ends*: Pariro niṭhito | Pubbaṇḍiya maggaññu | . . . evaṃ sandammavinayo | Parivārena sobhātī || Pariro niṭhito || Sāsanañjotiro ramme, etc. Then follow 7 lines in Burmese. (Cfr. S.B.E., xiii., p. xxiv, and Westergaard, "Codices Orient.," p. 19.)

10. (26) 300 leaves numbered ka—māh, 9 lines; in the margin: Pārajikaṃ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ, by Buddhaghosa. *Begins*: Yo kappakoṭṭhi pi appameyyam | kālaṃ karonto atidukkarāni, etc. *Ends* Samantapāsādikāya Vinayasamvaṇṇanāya catutthapārajikavaṇṇanā niṭhitā || Cattāro Pārā-

j i k ā niṭhitā || After which 32 lines in Burmese. (Cfr. Journal of the P. T. S., 1886, p 59 and 68.)

11. (28) 127 leaves numbered ka—ṭe, 9 lines; in the margin Samantapāsādikā Aṭhakathā paṭh | Vināñ Mahāvā Aṭhakathā paṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Ubhinnañ Pātimokkhānañ | saṅgitisamanantarañ | saṅgāyūnsu mahātherā | Khandakañ khandhakovidā || etc. *Ends* : Kosambakkhandhakavaṇṇanā niṭhitā || Samantapāsādikāya Vinayasamvaṇṇanāya Mahāvaggavaṇṇanā samattā || Then follow 21 lines in Burmese.

12. (29) 1 Part 93 leaves numbered ka—jo, 9 lines; in the margin. Samantapāsādikā Aṭhakathā paṭh, Cūlavā Aṭhakathā paṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Cūlavaggassa paṭhame kammakkhandhake tāva Paṇḍukalohitakā ti, etc. *Ends* : Vinayasamvaṇṇanāya sattasatikakkhandhakavaṇṇanā niṭhitā || Dvivaggasaṅgahā vuttā | dvāvisatipabhedanā | khandhakāsāsane pañca | khandhadukkhappahāyino | ye tesañ vaṇṇanā esā | antarāyañ vinā yathā | siddhā sijjhantu kalyāṇā | evañ āsāpi paṇinan ti || Cūlavaggavaṇṇanā niṭhitā || After which follow 30 lines in Burmese.

2 Part 32 leaves numbered ka—gai, 8 lines; in the margin : Bhikkhunī Vibhañ Aṭhakathā paṭh Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Yo bhikkhūnañ vibhaṅgassa | saṅgahito anantarañ, bhikkhūnañ vibhaṅgassa | tassa samvaṇṇanākkamo || *Ends* : Samantapāsādikāya Vinayasamvaṇṇanāya Bhikkhunīvibhaṅgavaṇṇanā niṭhitā || Then follow 30 lines in Burmese.

13. (41) 88 leaves numbered ka—jī, 9 lines; in the margin : Samantapāsādikā Aṭhakathā paṭh | Parivā Aṭhakathā paṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*. Visuddhaparivārassa, Parivāro ti sāsane | dhammakhandhasarīrassa | khandhakānañ anantarā || saṅgahañ yo sammārulho | tassa pubbāgatañ nayañ | hitvā dāni karissāmi | anuttānatthavaṇṇanañ || Tattha yañ tena Bhagavatā | la | paññattan ti ādīyappavattāya tāva

pucchāya ayaṃ saṅkhepattho | yo so Bhagavā sāsanaṃ
 cīraṭṭhikakattaraṃ dhammasenāpatinā saddhammagārava-
 bahumānavegasamussitaṃ añjaliṃ sīrasmiṃ paṭiṭṭhapetvā
 yācīto dasa atthavase paṭicca vinayapaññattiṃ paññāpesi |
 tena Bhagavatā tassa tassa sikkhāpadassa paññattikālāṃ
 jānatā tassā tassā sikkhāpadaññattiyā dasa atthavase
 passatā | api ca pubbanivāsādihi janatā | dibbena cak-
 khunā passatā | tihi vijjāhi chahi vā pana abhiññāhi
 janatā | sabbattha, etc. *Ends*: . . . Buddhaghoso ti
 garūhi gahitaṇāmadheyyena therena katā ayaṃ Saman-
 tapāsādikā nāma Vinayasamvāṇanā || Tāva tiṭṭhatu
 lokasmiṃ lokanīttaraṇesinaṃ | dassenti kulaputtānaṃ |
 nayaṃ silavisuddhiyā || Yāva Buddhō ti nāmaṃ pi |
 suddhacittassa tādino | lokasmiṃ lokajēṭṭhassa | pavattati
 mahesino ti || Niṭṭhitaṃ || etc. 30 lines in Burmese.

14. (176) 376 leaves numbered ka—lī, 10 lines; in the
 margin: Sāratthadīpanī ṭīkā. Contains part of SĀRATTHA-
 DĪPANĪ by Sāriputta. *Begins*: Mahākāruṇikaṃ Bud-
 dhaṃ | dhammaṃ ca vimalaṃ varaṃ | vande ariyasam-
 ghaṇa | dakkhiṇeyyaṃ niraṅgaṇaṃ || . . . Vinayaṭṭha-
 kathāyāhaṃ | linaṣāratthadīpanaṃ | karissāmi suviññey-
 yaṃ | paripuṇṇaṃ anākulaṃ | porāṇehi kataṃ yaṃ tu |
 linatthassa pakāsaṇaṃ | na taṃ sabbattha bhikkhunaṃ |
 atthaṃ sādheti sabbaso | etc. *Ends*: Iti Samantapāsā-
 dikāya Vinayasamvāṇanāya Sāratthadīpaniyaṃ catu-
 tṭhapārājikavāṇanā niṭṭhitā || Niṭṭhito ca Sāratthadīpaniyā
 Pārājikakaṇḍo. (Cfr. Subhūti's "Nāmaṃālā," p. 7;
 Mināyeff in Journal of the P. T. S., 1886, p. 61 and 71;
 Alwis, Catalogue, i. p. 170; Rhys Davids, "Three Inscrip-
 tions," p. 20.)

15. (63) 276 leaves (misplaced?) numbered b—lāh, a—dha,
 and kya—ṭhyāh; in the margin: Sāratthadīpanī ṭīkā paṭṭh.
Begins: bhiññāpādakatā pana nirodhapādakatā ca catu-
 tṭhass'eva jhānassa, etc. *Ends*: Niṭṭhito ca SĀRATTHADĪPA-
 NĪYĀ Pārājikakaṇḍo. After which 26 lines in
 Burmese.

16. (88) 184 leaves, numbered dhē—lāh and a—kyaṇ, 9
 lines; in the margin: Terasakaṇ ṭīkā paṭṭh. *Ends*: Ettā-

vatā ca || Vinaye pāṭavattāya | sāsanassa ca vuddhiyā |
 vaṇṇanā yā samāraddhā | Vinayaṭṭhakathāya sā || SĀRAT-
 THADĪPANĪ nāma | sabbaso pariniṭhitā | Timsasahassa-
 mittehi | gandhehi parimāṇato || ajjhesito narindena |
 so'haṃ Parakkama bāhunā | saddhammaṭṭhitikā-
 mena | sāsanujjotakārinā || ten'eva kārīte ramme | pāsā-
 dasatamaṇḍite | nānādumagaṇākiṇṇe | bhāvanābhira-
 tālaye || sitalūdakasampanne | vasaṃ Jetavane imariṃ |
 atthabyañjanasampannaṃ | akāsi suvinicchayaṃ || yaṃ
 siddhā iminā puññaṃ | yaṃ puññaṃ pasutaṃ mayā |
 etena puñña-kammena | dutiye atthasambhave || Tāva-
 tiṇṣe pamodento | silācāraguṇe rato | alaggo pañcakā-
 mesu | patvāna paṭhamāṃ phalaṃ || antime atthabhā-
 vamhi | Metteyyaṃ munipuṇḍavariṃ | lokaggaṃ pugga-
 laṃ nāthaṃ | sabbasattahite caraṃ || disvāna tassa
 dhīrassa | sutvā saddhammadesanaṃ | adhigantvā
 phalaṃ aggaṃ | sobheyyaṃ Jinasāsaṇaṃ || sadā rak-
 khantu rājāno, dhammen'eva imariṃ pajāṃ | nīratā puñña-
 kammesu | jotentu Jinasāsaṇaṃ | ime ca paṇino sabbe |
 sabbadā nirupaddavā | niccaṃ kalyāṇasaṃkappā | pap-
 pontu amataṃ padan ti || Terasakaṇḍavaṇṇanā
 niṭṭhitā || (Cfr. Alwis, Catalogue, i. p. 170; Rhys Davids,
 "Three Inscriptions," p. 20.)

17. (51) 275 leaves numbered ka—baṃ, 10 lines; on the
 outside of the first leaf: Vimativinodanī ṭikā pāṭh. Con-
 tains VIMATIVINODANĪ, a ṭikā on Samantapāsādikā.
Begins: Karuṇopuṇṇahadayaṃ | Sugataṃ hitadāyakaṃ |
 natvā dhammaṃ ca vimalaṃ | saghañca guṇasampadaṃ ||
 vaṇṇanā nipuṇā hesuṃ | Vinayaṭṭhakathāya yā | pubba-
 kehi katā nekā | nānānayasamākulā || tattha kāci suvi-
 tinṇā | dukkhogāhā va gaṇṭhato | viruddhā atthato cāpi |
 kāci katthaci katthaci || asampunṇā va luṭṭhitā | kāci
 sammohakāriṇi, tasmā tāhi samādāya | sārāṃ saṅkhepa-
 rūpato || linatthañca pakāsento | viruddhañca visodha-
 yaṃ | upaṭṭhitanayañcāpi | tattha tattha pakāsayaṃ ||
 Vinaye vimati chetum | bhikkhunaṃ lahu-vuttinaṃ |
 saṅkhepena likkhissāmi | tassā linatthavaṇṇanaṃ || etc.
Ends: Iti Samantapāsādikāya Vinayaṭṭhakathāya Vimati-

vinodamyañi Pa ri v ā ra va ṇ ṇ a n ā na yo ni ṭhito || Avasā-nagāthāsu, etc. Sakkarāj 1161. After which 4 lines in Burmese. (Cfr. Journal of the P. T. S., 1882, p. 52.)

18. () 11 leaves, consisting of several paper sheets glued together, 7 lines ; in the margin : Navakhaṇḍakam-mavācā. *Begins* : Paṭhamañi upajjhañi gāhāpetabbo | upajjhañi gāhāpetvā pattacīvarañi, etc. (See Spiegel's "Kammavākyañi," p. 3 ; "Anecdota Pāhca," p. 68 ; and Böhtlingk in the "Bulletin de St. Petersburg," 1844, p. 342.) *Ends* : Nissayamuttasammutikhaṇḍañi || NAVA-KHAṆḌA-KAMMAVĀCĀ niṭhitā || Sakkarāj 1214, after which 3 lines in Burmese. According to Clough (see his Karmavākyā translated, p. 6), Kammavācā is divided into seven chapters ; but our MS. and another in the possession of Dr. Rost count nine chapters. (Cfr. Dr. Hoerning in the Journal of the P. T. S., 1883, p. 135 ; and Dickson in the Journal of the R. A. S., 1873 and 1875.)

19. (684) 52 leaves numbered ka—gā and gi—ñāñi. In gilt boards with red ornaments. The edges of the leaves are gilt, and the volume is written, or rather painted, with the greatest care in old square characters on lacquered palm-leaves. There are also ornaments in the margin of the leaves.

The MS. contains BHĪKKHUPĀTIMOKKHA and BHĪKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjañi paḍīpo ca | udakañi āsanena ca uposathassa etāni, etc. *Ends* : Sammoda-mānāhi avivada-mānāhi sikkhitabbañi ti | vitthāruddeso | Bhikkhuni-pātimoiñi pāṭh. (Cfr. the edition by Mināyeff, Petersburg, 1869 ; and that by Dickson in the Journal of the R. A. S., October, 1875.)

20. (685) 48 leaves numbered ka—kho and khan—ghāh. Another MS. of the same description as No. 19 and containing the *same book*.

21. 48 leaves numbered ka—ghāh. A third copy of the *same book* as the two preceding ones, and of the same

description. Enclosed in two heavy wooden boards with red ornaments on gold ground.

22. (2) 84 leaves numbered ka—khi, khi—gai, and go—chāh ; in the margin : Bhikkhupātimom̃ pāṭh.

1 *Part* contains BHIKKHUPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakam̃ āsanena ca | uposathassa etāni | pubbakaraṇan ti vuccati | chandapāsuddhi utukkhānam̃ | bhikkhugaṇanā ca ovādo | uposathassa etāni | pubbakiccan ti vuccati || uposatho, yāvatikā ca bhikkhu kammappattā sabhāgā pattiyo ca na vijjanti | vajjanīyā ca puggalā tasmim̃ na honti | pattakallan ti vuccati || pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā Pātimokkham̃ uddisitum̃ ārādhanaṃ karoma || sunātu me bhantē sarin̄gho | ajj'uposatho pannaraso | etc.

2 *Part* contains BHIKKHUNĪPĀTIMOKKHA. *Begins* . Sammajjanī padīpo ca | udakam̃, etc. *Ends* : Evam̃ etaṃ dhārayāmi || Adhikaraṇasamāthā niṭṭhā || Uddiṭṭham̃ kho ayyāyo nidānam̃, uddiṭṭhā aṭṭha pārājikā dhammā | uddiṭṭhā sattarasa saṅghādisesā dhammā | uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā | uddiṭṭhā chasāṭṭhi-satā pācittiyā dhammā | uddiṭṭhā aṭṭha paṭidesaniyā dhammā | uddiṭṭhā sekhiyā dhammā | uddiṭṭhā satta adhikaraṇasamāthā dhammā | ettakam̃ tassa Bhagavato suttāgataṃ suttapariyāyanaṃ anvaddhamāsaṃ uddesaṃ āgacchati | tattha sabbāh'eva samaggāhi sammodamānāhi avivadamānāhi sikkhitabban ti. Vitthāruddeso ||

3 *Part* contains a Burmese interpretation (nissaya) of the preceding two parts.

23. (5) 259 leaves numbered ka—phe, 10 lines.

1 *Part* in the margin : Bhikkhupātimom̃ pāṭh. Contains BHIKKHUPĀTIMOKKHA.

2 *Part* in the margin : Bhikkhunīpātimom̃ pāṭh. Contains BHIKKHUNĪPĀTIMOKKHA.

3 *Part* in the margin : Khuddasikkhā pāṭh. Contains KHUDDASIKKHĀ by Dhammasiri. *Begins* : Ādito upasampanna | sikkhitabbaṃ samātikam̃ | khuddasikkham̃ pavakkhāmi vanditvā Ratanattayam̃ || Pārājita ca

cattāro | garukā navacīvarāṃ | rajanāni ca patto ca |
thālakā ca pavāraṇā || *Ends* : Ettāvatāyaṃ niṭhānaṃ |
Khuddasikkhā upāgatā | pañcamatthehi gāthānaṃ | satehi
parimāṇato ti || *Khuddasikkhā* niṭhitaṃ ||

4 *Part*, in the margin. *Mūlasikkhā* pāṭh. Contains
MŪLASIKKHĀ. *Begins* : Natvā *nāthaṃ* pavakkhāmi |
Mūlasikkhā samāsato | bhikkhunā navakenādo | mūla-
bhāsāya sikkhitu || *Ends* : Atthataṃ bhante saṃghassa
kaṭhinaṃ dhammiko kaṭhinatthāro anumodāmiti tiṅkhat-
tuṃ vatvā anumoditabbāṃ || *Mūlasikkhā* niṭhitaṃ ||

Khuddasikkhā and *Mūlasikkhā* have been edited by Dr.
E. Müller in the Journal of the P. T. S., 1883. Cfr.
J. P. T. S. 1886, pp. 70 and 61.

5 *Part* contains a Burmese interpretation of the
previous books, called in the margin *Bhikkhupātimom*,
etc., *nīsa*.

24. (74) 178 leaves numbered ka—gi and gī—ṇan.
Contains *KHuddasikkhā* and *MŪLASIKKHĀ*, and a Burmese
interpretation (*nīsa*) of both.

25. (1056) 77 leaves numbered ṇa—ṭū, without boards.
Contains *DHŪTAṆGANIDDESA*. *Begins* : Namo tassa sakala-
lokavimohakassa mohassa dhammakassa suvuttadham-
massa || namo tassa anaghattamadakkhiṇeyyassa saṃ-
ghassa || Idāni yehi appicchatā santuṭhi tādiguṇehi
vuttappakāraṇassa sīlassa vodānaṃ hoti | te guṇe, etc.
The latter part of the MS. consists of a Burmese inter-
pretation, called *Dhūtaṇganiddesa nīsa*.

26. (56) 125 leaves numbered ka—ṭu, 10 lines ; in the
margin : *Kaṅkhāvitaraṇi Aṭhakathā* pāṭh. Contains
KAṆKHAVITARAṆI by *Buddhaghosa* (?) *Begins* : Bud-
dhaṃ dhammaṃ ca saṃghaṃ ca | vipasannena cetasā,
etc. *Ends* : Ayaṃ *Kaṅkhāvitaraṇi* nāma Pātimokkha-
vaṇṇanā || Tāva paṭiṭhātu lokasmiṃ | lokanīttaraṇesi-
naṃ | etc. After which 26 lines in Burmese. Cfr. *supra*
No. 7. See Journal of the P. T. S., 1886, p. 59.

27. (43) 132 leaves numbered ka—ṭāh, 10 lines ; in

the margin : Kañkhavitaranī Aṭhakathā pāṭh. Contains KAÑKHĀVITARANĪ.

28. (42) 291 leaves numbered ka—mi, 9 lines ; in the margin : Kañkhā ṭika hoñ pāṭh. Contains a ṭikā on Kañkhāvitaraṇī, called VINAYATTHAMAÑJŪSĀ, written by Buddhanaṅga. *Begins* : Buddhahiṃ dhammaṃ ca saṃghan ti | ādinā yā pakāsītā | bhaddanta-Buddhaghosena | mātikaṭhakathā subhā || etc. *Ends* : Iti Kañkhāvitaraṇīyā Pātimokkhavaṇṇanāya Vinayatthamañjūsāyaṃ Linatthapakāsāṇīyaṃ Bhikkhunipātimokkhavaṇṇanā niṭhitā || Yaṃ Pātimokkhassa vaṇṇanaṃ ārabhin ti sambandho | Mahāvihāravāsīnaṃ ti idaṃ purimamacchimapadehi saddhiṃ sambandhitabbaṃ, etc. Then follow 28 lines in Burmese. In the Catalogue of Pāli, Sinhalese and Sanskrit MSS. in the Ceylon Government Oriental Library, p. 16, is mentioned a Vinayattha Mañjūsā, a treatise on Vinaya Discipline ; cfr. Journal of the P. T. S., 1886, p. 61.

29. (55) 192 leaves numbered ka—tāh, 10 lines ; in the margin Pātimokkhapadattha-anuvaṇṇanā. *Begins* : Dayātidaya passantaṃ | āṇātiāṇa cakkandaṃ | Buddhāṃ natvā ca vakkhāmi | Pātimokkhe padatthaṃ va || etc. *Ends* : PĀTIMOKKHAPADATTHAANUVAṆṆANĀ niṭhitā || After which 29 lines in Burmese.

30. (44) 290 leaves numbered ka—mā, 8 lines ; on the outside of the first leaf : Vinayasaṅgaha pāṭh. Contains MAHĀVINAYASAṄGAHAPAKARAṆA by Sāriputta. *Begins* : Vatthuttayaṃ namasitvā | saraṇaṃ sabbapāṇinaṃ | Vinaye pātavattāya | yogāvacarabhikkhunaṃ || vippariṇāmaṃ anekattha | pāṇinīyavinicchayaṃ | samāharitvā ekattha | dassayissāṃ' anākulaṃ | tatrayaṃ mātikā || divāseyyā parikkhāro bhesaccakaraṇaṃ pi ca | parittaṃ paṭisandhāro | viññattikulasaṅgaho || macchamaṃsaṃ anāmaṃsaṃ | adhiṭṭhānavikkappaṇaṃ cīvarena vinā vāso | bhaṇḍassa paṭisāmaṃ naṃ || kayavikkayasamāpatti | rūpiyādipaṭiggaho dānavisāsagāhehi | lābhassa pariṇāma-

naṃ || paṭhavibhūtagāmo ca | duvidhaṃ samāseyya
 naṃ || vihāre saṃghike seyyaṃ | sandharitvāna pakka-
 mo || kālikāni pi cattāri kappiṃyā catubhūmiyō | khāda-
 niyāḍipaṭiggaho | paṭikkhepapavāraṇā | papajjāniṣsayo
 simā | uposathaṃ avāraṇaṃ | vassupanāyikāvattaṃ
 catupaccayabhājanaṃ | kathinaṃ garubhaṇḍāni | coda-
 nādivinicchayo | garukāpattivuṭhānaṃ kammākammaṃ
 pakiṇṇakaṃ ti || tattha divāseyyā ti divānibbajjanaṃ |
 tatrāyaṃ vinicchayo | anujānāmi bhikkhave divāpatisalli-
 yantena dvāraṃ saṃvaritvā paṭisallayitun ti vacanato
 divā nippajjante dvāraṃ saṃvaritvā nibbajjitabbaṃ | etc.

Ends: Iti Pāḷimuttakavinayavinicchaya-
 saṅgahe Pakiṇṇakakathā samattā || Ajhesito
 narindena | so 'haṃ Parakkama bāhunā | saddham-
 maṭhitikāmena | sāsanujjotakārinā | etc. Sobheyyaṃ
 nijaśāsanā ti || Mahāvinayasaṅgaḥapaka-
 raṇaṃ niṭhitaṃ || After which 4 lines in Burmese. The
 Catalogue of Pāli, etc., MSS. in the Ceylon Government
 Oriental Library, mentions a "Pālimuttaka Vinaya; on
 Monastic Discipline," cfr. Journal of the P. T. S., 1882,
 p. 51; and Alwis, in his Catalogue, p. 170, a Pāli Muttaka
 Vinaya Vinichchaya. Westergaard describes the same
 in his Catalogue, p. 48. Forchhammer has in his Report
 a "Vinayamahāsaṅgaḥa." See further Subhūti's "Nāma-
 mālā," Preface, p. 8, and the Journal of the P. T. S., 1886,
 p. 61. But how are the two titles in our MS. made to
 agree? Is perhaps Pālimuttakavinayavinicchayasaṅgaḥa
 only part of Mahāvinayasaṅgaḥapakaṇa?

31. (40) 151 leaves numbered ka—ḍe, 9 lines; in the
 margin: Vinayavinicchaya pāṭh. Contains VINAYAVINIC-
 CHAYA and UTTARAVINICCHAYA by Buddhaddatta.
Begins: Vanditvā sīrasā seṭṭhaṃ | Buddham appaṭipug-
 galaṃ | bhavābhavakaraṃ dhammaṃ | gaṇaṃ c'eva
 niraṅgaṇaṃ || bhikkhūnaṃ bhikkhunīnaṃ ca hitatthāya
 samāhito | pavakkhāmi samāseṇa | Vinayassa Vi-
 nicchayaṃ || anākulam asaṃkiṇṇaṃ | madhurattha-
 padakkamaṃ | paṭubhāvakaraṃ etaṃ | paramaṃ vīna-
 yakkame || apāraṃ otarantānaṃ | sāraṃ vinayasāgaraṃ |

bhikkhūnaṃ bhikkhunīnañ ca | nāvābhūtaṃ manora-
maṃ || tasmā vinayanūpāyaṃ | Vinayassa Vinicchayaṃ |
avikkhittena cittaena | vadato me nibodhatha || *Ends* :
Buddhadatto ti garūhi gahitanāmadheyyena therena
racito Uttaravinicchayo samatto ti | Then follow
30 lines in Burmese.

According to Gandha-Vaṃsa, published by Mināyeff in
the Journal of the P. T. S., 1886, p. 69, Vinayavinicchaya
and Uttaravinicchaya must be two different works ; cfr.
No. 33.

32. (57) 257 leaves numbered ka—phu, 9 lines ; in the
margin : Vinaya Vinicchaya ṭikā pāṭh. Contains the
first part of a ṭikā on Vinayavinicchaya, called LĪNATTHA-
PAKĀSINĪ. *Begins* : Ādiccavaṃsampaṇṇapātubhūtaṃ | by-
āmapabbhāmaṇḍaladevacāpaṃ | dhammambunijjhāpita-
pāpaghammaṃ | vandān' ahaṃ Buddhasahambuvantaṃ ||
Ends : Surāpānakakathāvaṇṇanā || Then follow 18 lines
in Burmese. Cfr. Forchhammer's Report and Journal of
the P. T. S., 1886, p. 62 and 72, and 1882, p. 52.

33. (62) 264 leaves numbered phī—lāh, a—ā, i—ī, u—ū,
e—ai, o—au, aṃ—āh, kya—kyāh, khya—ghyāh, ñya—
ṭyi. Contains the second part of a ṭikā on Vinayavinic-
chaya, called LĪNATTHAPAKĀSINĪ. *Begins* : Yena kenaci
aṅgenā ti aṅguliādinā yena kenaci sarīravayavena, etc
Ends : Iti Vinayavinicchayaṇṇanāya Uttaravinicchaya-
vaṇṇanāya ca Līn at t h a p a k ā s i n ī samattā || Cakrā,
etc. 29 lines in Burmese.

34. (92) 1 Part, 24 leaves numbered ka—khāh, 9 lines ;
on the outside : Vinayavinicchaya Saṅkhepa. *Begins* :
Tasmiṃ pana sikkhāpade sikkhāpadavibhaṅge ca sakale
Vinayavinicchaye kosallaṃ patthayante ca, etc. *Ends* :
VINAYAVINICCHAYASAṅKHEPAGANTHO (MS. -kaṅkhepa-
ganto) niṭhito || Saṃsārasotaṃ chinditvā viddhamsetvā
tayo bhava, etc. Vinayavinicchaya || 4 lines in Burmese.

2 Part, 117 leaves, ka—ño, is a Burmese interpretation
of the above book.

35. (53) 311 leaves numbered ka—yaṃ, 8 lines ; in the
margin : VAJIRABUDDHI ṬĪKĀ. *Begins* : Paññāvisuddhāya

dayāya sabbe | vimocitā yena vineyasattā | tañ cakkhu-
bhūtañ sirasā namitvā | lokassa lokantagatassa dham-
mañ || saṅghassa ca silādiguṇehi yuttā | mādāya sabbesu
padesu sārañ | saṅkhepakāmena mamāsayena | sañco-
dito bhikkhūhitañ ca disvā || Samantapāsādikasaññitāya |
Sambuddhaghosācariyoditāya | samāsato linapade lkkhis-
sañ | samāsato linapade lkkhitañ || etc. *Ends* : VAJĪ-
BABUDDHI TĪKĀ || Cfr. Journal of the P. T. S., 1882, p. 52,
and 1886, p. 70.

SUTTA.

36. (370) 340 leaves numbered ka—vī, 10 lines ; in the
margin : Sut Silakkhañ pālito, Sut Mahāvā pālito and
Sut Pātheyya pālito. Contains DĪGHANIKĀYA. *Begins* :
Evañ me sutāñ | ekañ samayañ Bhagavā antarā ca
Rājagehañ antarā ca Nālanda addhānamaggapaṭipanno
hoti etc. *Ends* : Dīghanikāro niṭhito || Nibbānapaccayo
hotu | etc. Part I. of it edited by Rhys Davids and
Carpenter, see P. T. S., 1889.

37. Another copy of Part I. of the same book, contain-
ing Silakkhandhavagga.

38. Another copy of the same book.

39. (77) 168 leaves numbered ka—dhāh, 9 lines ; in the
margin : Sut Mahāvā pālito. Contains 2. Mahāvagga
Dīghanikāyassa. *Begins* : Evañ me sutāñ ekañ sama-
yañ Bhagavā Sāvatthiyañ viharati Jetavane Anāthapiṇḍi-
kassa ārāme Karerikuṭikāyañ | etc. *Ends* : Pāyāsisuttañ
dasamañ || Mahāpadānanidānañ | nibbānañ ca sudassa-
nañ | janavasībhagovindañ | samayañ sakkapañhakañ
mahāsatiṭṭhānañ ca pāyāsidasamañ bhava || Cakrā etc.
26 lines in Burmese.

40. (78) 153 leaves numbered ka—ḍo, 9 lines ; in the
margin : Sut Pātheya pālito pāṭh. Contains 3. Pāthi-
kavagga Dīghanikāyassa. *Begins* : Evañ me sutāñ |
ekañ samayañ Bhagavā Mallesu viharati | Anupiyañ
nāma Mallānañ nigamo | etc. *Ends* : Pāthikavaggo ti
vuccati || Cakrā etc. 3 lines in Burmese.

41. (80) 178 leaves numbered ka—ṇaṃ, 9 lines ; in the margin : Sut Mahāvā pālito pāṭh. Contains 2. Mahāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Karerīkuṭṭikāyaṃ | etc. *Ends* : . . . Pāyāsidasamaṃ bhava || Laṅkāḍīpa etc. 30 lines in Burmese.

42. (81) 130 leaves numbered ka—ṭaṇ, 10 lines ; in the margin : Sut Pāṭeyya pālito. Contains 3. Pāthikavaggā Dīghanikāyassa. *Begins* : Evaṃ me sutaṃ | ekaṃ samayaṃ Bhagavā Mallesu viharati | etc. *Ends* : Tatrūddānaṃ || Pāthiko ca udumbaraṃ | etc. Pāthikavaggo ti vuccatī || Laṅkāḍīpa etc. 29 lines in Burmese.

43. (98) 225 leaves numbered ka—dho, 10 lines ; in the margin : Sut Pāṭeyya pālito, Sut Pāṭheyya Aṭhakathā and Sut Pāṭheyya pāṭikā. Contains 3. Pāṭheyyavaggā Dīghanikāyassa, accompanied by Aṭṭhakathā and Tīkā. 1 *Part begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Mallesu viharati etc. 2 *Part* Sut Pāṭheyya Aṭhakathā *ends* : niṭṭhito ca Pāṭiyavaggassa vaṇṇanā ti || etc. 3 *Part* Sut Pāṭheyya pāṭikā *begins* : Apuppe pādavaṇṇanā ti atthasaṃvaṇṇanā etc. Badly written.

44. (109) 287 leaves numbered ka—bha, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka Majjhimanikāyassa. *Begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Ukkathāyaṃ viharati etc. *Ends* : Mūlapaṇṇāsakaṃ samattaṃ || Cakrā etc. 28 lines in Burmese.

45. (111) 276 leaves numbered ka—bha, 9 lines ; in the margin : Majjhimapāṇṇāsa pālito. Contains 2. Majjhimapāṇṇāsaka Majjhimanikāyassa *Ends* : Majjhimapāṇṇāsako || Cakrā etc. 28 lines in Burmese.

The Mūlap. and the Majjhimap. have been edited by V. Trenckner in his "Majjhima-Nikāya," vol. i., published for the P. T. S. in 1888.

46. (115) 230 leaves numbered ka—nā, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka Majjhimanikāyassa. *Ends* : Uparipaṇṇāsakaṃ samattaṃ || Laṅkāḍīpa etc. 30 lines in Burmese.

47. (110) 264 leaves numbered ka—phāh, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka Majjhimānikāyassa. *Ends* : Mūlapaṇṇāsakam samattam || Laṅkāḍīpa etc. 27 lines in Burmese.

48. (116) 225 leaves numbered ka—dho, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka Majjhimānikāyassa. *Ends* : Uparipaṇṇāsakam samattam | Cakrā etc. 24 lines in Burmese.

49. (100) 244 leaves numbered ka—pī, 9 lines ; in the margin : Sagāthavagga Saṃyut pālito pāṭh, Nidānavagga Saṃyut pālito. Contains 1. Sagāthavagga and 2. Nidānavagga SĀMYUTTANIKĀYASSA. *Begins* : Evaṃ me sutam ekaṃ samayaṃ Bhagavā Sāvaththiyam viharati Jetavane Anāthapiṇḍikassa ārāme | atha kho aññatarā devatā etc. *Ends* : Nidānavaggasaṃyuttam samattam || Cakrarāj etc. 25 lines in Burmese.

50. (103) 334 leaves numbered ka—lau, 9 lines ; in the margin : Khandhavagga Saṃyut pālito pāṭh, Saḷāyatanavagga Saṃyut pālito pāṭh. Contains 3. Khandhavagga and 4. Saḷāyatānavagga Saṃyuttanikāyassa.

Sagātha-, Nidāna-, Khandha-, and Saḷāyatana-vagga have been edited by L. Feer in his “Saṃyutta-Nikāya,” Part 1–4, published for the P. T. S. in 1884, 1888, 1890, and 1894.

51. (106) 236 leaves numbered ka—nai, 9 lines ; in the margin : Mahāvagga Saṃyut pālito pāṭh. Contains 5. Mahāvagga Saṃyuttanikāyassa. *Ends* : Mahāvaggasaṃyuttam niṭṭitam || Laṅkāḍīpa etc. 28 lines in Burmese.

52. (101) 209 leaves numbered ka—du, 9 lines. Contains 1. Sagāthavagga and 2. Nidānavagga Saṃyuttanikāyassa.

53. (104) 302 leaves numbered ka—yā, 9 lines. Contains 3. Khandhavagga and 4. Saḷāyatānavagga Saṃyuttanikāyassa.

54. (107) 237 leaves numbered ka—no, 9 lines. Contains 5. *Mahāvagga Samyuttanikāyassa.*

55. (661) *Dhammacakkapavattanasutta* in many different transcripts accompanied by Burmese interpretations. The MS. *begins* thus: *Bhikkhūnaṃ pañcavaggīnaṃ | Isipatananāmake | Migadāye dhammavaraṃ | yan taṃ nibbānapāpakam || Sahampatnāma-kena | Mahābrahmena rācito | catusacca pakāsanto | lokanātho adesayi | nanditaṃ sabbadevehi | sabbasam-pattisādhakaṃ | sabbalokahitattāya | Dhammacakkac-kaṃ bhaṇāmahe || Evaṃ me sutam ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye | etc.* Cfr. Frankfurter, "Handbook of Pāl," p. 109.

56. (120) 174 leaves numbered ka—ñū, 9 lines; in the margin: *Ekaṅguttara pālito pāṭh, Dukaṅguttara p. p., Tikaṅguttara p. p.* Contains *Eka-*, *Duka-*, and *Tika-nipāta Aṅguttaranikāyassa.* *Ends:* *Tikanipātaṃ niṭhitaṃ || Cakrā. . . 26 lines in Burmese.*

57. (122) 153 leaves, numbered ka—ḍo, 9 lines; in the margin: *Catukaṅguttara p. p.* Contains *Catukka-nipāta Aṅguttaranikāyassa.*

Eka-, *Duka-*, *Tika-*, and *Catukka-nipāta* have been published by R. Morris for the P. T. S. in his "Aṅguttara-Nikāya," Part I.-II., 1885-88.

58. (124) 144 leaves numbered ka—ṭhāh, 9 lines; in the margin: *Pañcaṅguttara p. p.* Contains *Pañcakanipāta Aṅguttaranikāyassa.* *Ends:* *Pañcako nipāto niṭhito ||*

59. (126) 242 leaves numbered ka—pā, 9 lines; in the margin: *Chakka Aṅguttarā p. p., Sattaka A. p. p., Aṭṭhaka A. p. p.* Contains *Chakka-*, *Sattaka-*, and *Aṭṭhaka-nipāta Aṅguttaranikāyassa.* *Ends:* *Aṭṭhakanipātaṃ niṭhitaṃ || Cakrā . . . 19 lines in Burmese, after which an addition of 13 lines in Pālī.*

60. (127) 251 leaves numbered ka—paṃ, 9 lines; in the margin: *Navaṅguttara p. p., Dasaṅguttara p. p.* *Ekāda-saṅguttara p. p.* Contains *Nava-*, *Dasa-*, and *Ekā-*

dasa-nipāta Aṅguttaranikāyassa. *Ends*: Ekādasanipāto niṭhito || after which 30 lines in Burmese.

A complete edition of the Aṅguttaranikāya has been printed in Ceylon, Colombo, 1893; see Bendall in *Journal of the R. A. S.*, 1894, p. 556.

61. (121) 177 leaves numbered ka—no, 9 lines; in the margin: *Ekanipāt Aṅguttara p. p.*, *Duka-*, *Tika-*. Contains *Eka-*, *Duka-*, and *Tika-nipāta* Aṅguttaranikāyassa. *Ends*: *Tikanipātāṃ niṭhitāṃ* || *Cakrā*. . . 23 lines in Burmese.

62. (123) 162 leaves numbered ka—dhū, 9 lines; in the margin: *Catukaṅguttara p. p.* Contains *Catukka-nipāta* Aṅguttaranikāyassa. *Ends*: Aṅguttaranikāye *Catukkanipāto samatto* ||

63. (125) 147 leaves numbered ka—ḍi, 9 lines. Contains *Pañcaka-nipāta* Aṅguttaranikāyassa.

64. (130) 263 leaves numbered ka—phau, 9 lines. Contains *Chakka-*, *Sattaka-*, and *Aṭṭhaka-nipāta* Aṅguttaranikāyassa. *Ends*: *Aṭṭhanipātāṃ niṭhitāṃ*.

65. (168) 239 leaves numbered ka—nañ, 9 lines. Contains *Nava-*, *Dasa-*, and *Ekādasanipāta* Aṅguttaranikāyassa. *Ends*: *Ekādasanipāto niṭhito* || *Lankādīpa*. . . 32 lines in Burmese.

66. (668) 10 leaves numbered ka—kau, 10 lines; in the margin: *Abhiṇṇa Sutta pāṭh*. Contains *Abhiṇṇasutta* belonging to *Pañcakanipāta* Aṅguttaranikāyassa, together with Burmese interpretation. *Begins*: *Pañc' imāṇi bhikkhave ṭhānāni abhiṇṇaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā*, etc. After it three more transcripts of the same sutta.

KHUPPAKANIYĀYA.

67. (159) 188 leaves numbered ka—thai, 9 lines. Contains *Khuddakapāṭhappakaraṇa*, *Dhammapada*, *Udāna*, *Itivuttaka*, and *Suttanipāta*. *Ends*: *Suttanipātāṃ samattāṃ* || After which 27 lines in Burmese.

Khuddaka- was published by R. C. Childers in the *Journal of the R. A. S.*, 1869; *Dhammapada* by V. Faus-

böll, 1855; and in Rangoon Sakkarāj, 1242; and in Ceylon, 1889; Udāna by P. Steinthal, 1885, for the P. T. S.; Itivuttaka by E. Windisch, 1890, for the P. T. S.; and Suttanipāta by V. Fausböll, 1884, for the P. T. S.; and in Ceylon in Singhalese characters Buddhassa parinibbanato 2434.

68. (147) 195 leaves numbered ka—thi, 9 lines. Contains the same books as the previous MS. Khuddakapāṭha comprises ka—ku, Dhammapada kū—gā, Udāna gi—jai, Itivuttaka jo—ṭam, Suttanipāta ṭāh—thi.

Prof. E. Windisch to whom the MS. was lent at the time I was in London, has kindly given me the above information.

69. (169) 199 leaves numbered ka—the, 9 lines. Contains Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Buddhavaṃsa and Cariyāpiṭaka. *Ends:* Cariyāpiṭakam niṭhitam. After which 18 lines in Burmese.

Vimānavatthu was published by Gooneratne in 1886 for the P. T. S., Petavatthu by Mināyeff in 1889, Theragāthā by Oldenberg in 1883, Therīgāthā by Pischel in 1883, Buddhavaṃsa and Cariyāpiṭaka by R. Morris in 1882, all of them likewise for the P. T. S.

70. 201 leaves numbered ka—tho, 9 lines. Contains *the same books* as the previous MS. *Ends:* Cariyāpiṭakam niṭhitam || Laṅkāḍīpa. . . 30 lines in Burmese.

71. (143) 259 leaves numbered ka—phe, 9 lines; in the margin: Pāṭhajāt pālito. Contains the *Verses of the Jātaka-book*. *Begins:* Apaṇṇakam ṭhānam eke, dutiyaṃ āhu takkikā | etad aññāya medhāvī | tam gaṇheyya apaṇṇakam || Apaṇṇakajātakam || Akilāsuno vaṇṇapathe khaṇantā | udaṅgaṇe tattha papam avindum | evam muni vīriyabalūpapanno | akilāsu vinde hadayassa santim || Vaṇṇapathajātakam || *Ends:* Tato Vessantaro rājā | dānam datvāna khattiyo | kāyassa bhedā sappañño | saggaṃ so upapajjathā 'ti. Pāṭhajāt pālito pāṭh ||

The Jātaka together with its commentary was published by V. Fausböll in 6 volumes from 1875 to 1896, and Jātakatthakathā | Part 1—2 at Colombo 1892—93.

72. (144) 266 leaves numbered ka—bā, 9 lines; in the margin: Pāṭhajāt pālito pāṭh. Contains the *Verses of the Jātaka-book*. *Ends*: . . . saggam so upapajjathā 'ti || Cakrā . . . 27 lines in Burmese

73. (136) 237 leaves numbered ka—no, 9 lines; in the margin: Mahāniddesa pālito. Contains Mahāniddesa I. (Commentary on Suttanipāta from Kāmasutta to Sāriputtasutta: Aṭṭhakavagga, see Suttanipāta pp. 146—176). *Begins*: Kāmaṃ kāmayamānassa | tassa ce taṃ samijjhati | addhā pītimano hoti | laddhā macco yad icchati || Kāmaṃ kāmayamānassā 'ti | kāmā ti udānato dve kāmā | vatthukāmā ca kilesakāmā ca | etc *Ends*: Tenāha Bhagavā || Etesu dhammesu vineyya chandaṃ | bhikkhu satimā suvimuttacitto | kālena so sammā dhammaṃ parivimaṃsamāno | ekodibhūto vihane tamaṃ so ti Bhagavā ti || Sāriputtasuttaniddeso soḷasamo samatto || after which 26 lines in Burmese.

74. (137) 170 leaves numbered ka—nā, 9 lines; in the margin: Mahāniddesa pālito pāṭh. Contains Mahāniddesa II. (Commentary on Suttanipāta from Vatthugāthā to the end. *Begins*: Kosalānaṃ purā rammā, etc. *Ends*: Catuttho vaggo || Niṭhito ca sabbaso Khaggavisāṇasuttaniddeso || Ajito Tissametteyyo | Puṇṇako atha Mettagū | Dhotako Upasaṃvo ca | Nando ca atha Hemako | Todeyya—Kappa dubhaya | Catukaṇṇi ca paṇḍito | Bhadrāvudho Udayo ca | Posūlo cāpi brāhmaṇo | Mogharājāpi medhāvī | Siṅgiyo ca mahā isi | soḷasannaṃ pan' etesaṃ | brāhmaṇānaṃ | va sāsaṇaṃ | Pārāyaṇā niddesā | tattakā va bhavanti vā || Khaggavisāṇasuttānaṃ | niddesāpi tath' eva ca | niddesā duvidhā ñeyyā | paripuṇṇā sulikkhitā ti || Niṭhitā Mahāniddesa-desanā || Laṅkadīpa. . . 30 lines in Burmese.

75. (146) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito pāṭh. Contains Paṭisambhidāpakaraṇa. *Begins*: Sotāvadhāne

paññāsutamaye ñāṇaṃ | sutvāna saṃvare paññāsīlamaye ñāṇaṃ | saṃvaretvā samādahane paññāsamādhībhāvanā-maye ñāṇaṃ | etc. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

76. (433) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito Contains Paṭisambhidāpakaraṇa. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ | Cakrā. . . 23 lines in Burmese.

77. (141) 277 leaves numbered ka—bha, 9 lines.

1 *Part* in the margin: Āpadāna pālito pāṭh. Contains Buddhāpadāna, Paccekāpadāna, and Therāpadāna. *Begins*: Atha Buddhāpadānāni | suṇātha suddhamānasā | tiṃsapāramisampunṇā | dhammarājā asaṃkhiyā || Tathāgataṃ Jetavane vasantaṃ | apucchi Vedehamunī Nathaṅgo | sabbaññu-Buddhā kira nāma honti | bhavanti te hetubhi kehi vīra || Tadāha sabbaññu varo mahesī | Ānanda bhaddaṃ madhurassarena | ye pubbabuddhesu katādhikārā | aladdhamokkhā jinasāsanesu || etc. *Ends*: Ettāvatā Buddhāpadānaṃ ca Paccekabuddhāpadānaṃ ca Therāpadānaṃ ca samattaṃ ||

2 *Part* in the margin: Therāpadāna pālito pāṭh. Contains Therikāpadāna. *Begins*: Atha Therikāpadānāni suṇātha | Bhagavati Koṇāgamane | saṃghārāmaṃhi navanivesanaṃhi | sakkiyo tīṇi janiyo | vihāradānaṃ adāsīmha || etc. *Ends*: Therikāpadānaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

78. (142) 221 leaves numbered ka—phaṃ, 9 lines. Contains *another copy* of the previous MS.

79. SUMAṆGALAVILĀSINĪ. Was lent to Prof. Rhys Davids while I was in London, 1888.

80. (96) 255 leaves numbered ka—phi, 9 lines; in the margin: Sut Mahāvā Aṭhakathā pāṭh. Contains part of SUMAṆGALAVILĀSINĪ by Buddhaghosa. *Begins*: Evaṃ me sutāṃ | pa | Karerikuṭṭikāyaṃ ti Mahāpadāna-suttaṃ | tatrayaṃ apubbapadavaṇṇanā | etc. *Ends*: Sumaṇgalavilāsimyā Dīghanikāyaṭhāyā Pāyāsīrā-

jaññasuttavaṇṇanā niṭhitā. Niṭhitā Mahāvaggasuttavaṇṇanā ti— Cakrā. . . 28 lines in Burmese.

The beginning of S. was edited for the P. T. S. in 1886 by Rhys Davids and Carpenter in their Sumaṅgalavilāsinī, Part I.

81. (99) 1 Part 299 leaves numbered ka—mañ; in the margin Sut Mahāvā pālito. Contains the same part of SUMAṅGALAVILĀSINĪ as the former number. *Ends*: Niṭhitā ca Mahāvaggasuttavaṇṇanā ti, after which 12 lines in Burmese.

2 Part 133 leaves numbered ka—ṭha; in the margin: Sut Mahāvā ṭikā. Contains a ṭikā on the 1 Part. *Begins*: Yathā jātaṃ Karerirukkhānaṃ ghanapattasākhā-viṭapehi maṇḍapasaṅkhepehi, etc. *Ends* (abruptly) on leaf: ṭha: . . . pacchimāya nānā cittakkhaṇikaparihāro | maggacittakkhaṇe tihi lokiya maggacittakkhaṇe ti adhippāyo | puppabhāvamaggo ti idhādippeto | lokiya bhāvanāya ca kāyo pahinaṃ na. After this two leaves in Burmese, not belonging to this MS.

82. (280) 456 leaves numbered ka—lāh, a—āh, and kya—cya; in the margin: Sīlakkhan ṭikā sac pāṭh. Contains SĀDHUVILĀSINĪ, a ṭikā on Sīlakkhandhavaggasaṃvaṇṇanā. *Begins*: Yo desetvāna saddhammaṃ | gambhīraṃ duddasaṃ varaṃ | dīghadassī cīrakālaṃ | paṭiṭhāpesi sāsanaṃ || vineyyajjhāsāye chekaṃ | mahāmatim mahādayaṃ | natvāna taṃ sasaddhamma | gaṇaṃ gāravabhājanaṃ || etc. *Ends*: Dīghanikāyaṭhakathāya Sīlakkhandhavaggasaṃvaṇṇanāya Sādhuvilāsinī nāma navaṭikā samattā || Sakkarāj. . . 6 lines in Burmese.

83. (119) 297 leaves numbered ka—mo, 9 lines; in the margin: Mūlapaṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ by Sāriputta. *Begins*: Saṃvaṇṇanārambhe ratanattayavandanā saṃvaṇṇetabbassa dhammassa pabhavanissayavisudhīpaṭivedanatthaṃ | taṃ pana dhammasaṃvaṇṇanā suvinīṇaṃ bahumānuppādanatthaṃ | etc. *Ends*: Cūlasīhanādasuttavaṇṇanāya Līnatthapakāsanā || Cakrā. . .

18 lines in Burmese Cfr. Westergaard's "Codices Orient.," p. 25.

84. (112) 131 leaves numbered ka—tañ, 9 lines; in the margin: Majjhima Paṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSĀNĀ. *Begins*: Ārāmapokkharanīādīsū ti ārāmapokkharanīuyyanaceṭṭiyathānādīsū | ussannā ti bahulā | etc *Ends*: Saṅgāraṇasuttanī || Pañcamavaggo nīṭhito ca Papañcasūdanīyā Majjhimaṭhakathāya Majjhimaṇṇāsavaṇṇanāyā Līnatthapakāsānā nīṭhitā || Cakrā . 29 lines in Burmese. Cfr. Westergaard's Catalogue, p. 24

85. (697) 62 leaves in painted square Burmese characters on gold ground, in disorder, several seem to be missing, 8 lines; in the margin: Ekaṅguttara Aṭhakathā, Tikaṅguttara A., Catukanguttara A. Contains part of MANORATHAPŪRAṆĪ Aṅguttaranikāyaṭṭhakathā by Buddhaghosa; viṇ., Eka-, Tika-, and Catukka-nipāta. Duka-nipāta seems to be missing.

86. (164) 85 leaves numbered dhi—pi, 9 lines; in the margin. Catuka Aṅguttara Aṭhakathā pāṭh. Contains Catukkanipāta of MANORATHAPŪRAṆĪ. *Begins*: Catukkanipātassa pathame | ananubodhā ti abujjhanena ajānena | appaṭivedhā | ti, etc. *Ends*: Manorathapūraṇīyā Aṅguttaranikāyaṭṭhakathāya Catukkanipātavaṇṇanā nīṭhitā | Cakrā . . 24 lines in Burmese.

A complete edition of Manorathapūraṇī appeared at Colombo in Ceylon, 1894, see Bendall in Journal of the R. A. S., 1894, p. 556.

87. (696) MS. consisting of 84 disarranged lacquered leaves with red ornaments on gold ground, characters painted in black in the old square form approaching to the Kammavāca-shape, inclosed in red-painted wooden covers, 8 lines in the page. Contains UDĀNASSA ATTHASAMVAṆṆANĀ by Dhammapāla. *Begins*: Mahākāraṇikā nāthaṃ | ñeyyasāgarapāraguṃ | vande nipuṇagamabhīra | vicitrānayaḍesaṇaṃ | vijjācāraṇasampannā | yena niyyanti lokato | vande taṃ uttamaṃ dhammaṃ | sammā sambuddhapūjitaṃ | silādiguṇasampanno | ṭhito magga-

phalesu yo | vande ariyasamghan tam | puññakkhettaṃ
 anuttaraṃ || vandanājanitaṃ puññaṃ | iti yaṃ ratan-
 attaye | hatantarāyo sabbattha | hutvāhan tassa tejasā ||
 tena tena nidānena | desitāni hitesinā | yāni suddhāva-
 dānena udānāni mahesinā || tāni sabbāni ekajjhaṃ | āro-
 pentehi saṅgahaṃ | U d ā n a ṃ nāma saṅgītaṃ | dham-
 masaṅgāhakehi yaṃ || Jinassa dhammasaṃvega |
 pāmojjaparidīpanaṃ | somanassa samutthāna | gāthāhi
 paṭimaṇḍitaṃ | tassa gambhīraññānehi | ogāhetabba-
 bhāvato | kiñcāpi dukkarā kātuṃ | atthasaṃvaṇṇanā
 mayā || sahasaṃvaṇṇanaṃ yasmā | dharate Satthu
 sāsanaṃ | pubbācariyasīhānaṃ | tiṭṭhat' eva vinic-
 chayo || tasmā taṃ avalambitvā | ogāhetvāna pañca pi
 nikāye upanissāya porāṇaṭṭhakathānayaṃ | suvisuddhaṃ
 asaṃkiṇṇaṃ | nipuṇatthavinicchayaṃ | Mahāvihāravā-
 sinaṃ | samayaṃ | avilomayaṃ || punappunāgataṃ
 atthaṃ | vajjayitvāna sādhuṃ | yathābalaṃ karis-
 sāmi | Udānass' Atthavaṇṇanaṃ || iti ākaṅkhamānassa |
 saddhamassa ciraṭṭhitiṃ | vibhajantassa tass' atthaṃ |
 sādhuṃ gaṇhantu sādhuvo ti || Tattha udānaṃ ti, etc.
 Cfr. Westergaard's Catalogue, p. 35; Journal of the P. T. S., 1882, p. 76, 1886, p. 69.

88. Another copy of the *same book* and of the same description; 89 leaves in confusion.

89. (171) 337 leaves numbered ka—lau, 9 lines. Contains the last part of JĀTAKA-ATTHAVAṆṆANĀ (by Buddhaghosa?), viz., Temiya | Mahājanaka-, Suvaṇṇasāma-, Nemi-, Mahosadha-, Bhūridatta-, Khaṇḍahāla-, Nārada-, Vidhura-, and Vessantara-Jātaka i.e. Mahānipāta. Cfr. V. Fausböll's edition of the Jātaka-Atthavaṇṇanā. Journal of the P. T. S., 1886, p. 68.

90. (173) 236 leaves numbered ka—nai, 12 lines; in the margin: Ekanipāt Jāt ṭikā sac and Dukanipāt Jāt ṭikā sac. Contains ASAMMOHAVILĀSINĪ, a ṭikā on Jātaka—Aṭṭhakathā (Ekanipāta and Dukanipāta). *Begins*: Yo yena yaṃ varaṃ neti | Jino 'sutena uttamaṃ | taṃ taṃ taṃ abhivanditvā |

sīrasā ādaraṃ ahaṃ || tāramajjhe va puṇṇindu |
 sotumajjho pa sobhaṇo | nayaṃ adāsi ācero | taṃ ca
 vandiya sīrasā || bahūhi c'eva bhikkhūhi | upāsakehi
 yācito | vaṇṇayissāmi gulhatthaṃ | Jātakaṭhakathāya
 ve || etc. *Ends* : Iti Asammohavilāsiniyā nāma Jātaka-
 ṭhakathāya saṃvaṇṇanāya Dukanipātavaṇṇanā | Duka-
 nipātaṃ niṭhitaṃ || Iminā me puññakammena | etc.
 19 lines, after which 3 lines in Burmese.

91. (162) 194 leaves numbered ka—thā, 9 lines; in the
 margin : Apadān Aṭhakathā pāṭh. Contains APADĀNA-
 ATṬHAKATHĀ by Buddhaghosa. *Begins* : Vanditvā
 sīrasā sethaṃ | Buddhaṃ appaṭipuggalaṃ etc., karissāṃ'
 atthavaṇṇanaṃ ti ca paṭiññātattā sā panāyaṃ Apadā-
 nass' Atthavaṇṇanā, etc. Cfr Journal of the
 P. T. S., 1886, p. 69.

92. (160) 97 leaves numbered ka—jha; 9 lines, in the
 margin : Suttasaṅgaha pālito pāṭh. Contains SUTTA-
 SAṆGAHAPAKARAṆA. *Begins* : Nissayam ucca kena bhik-
 khava bhikkhunā pakkhadivasesu dhammasavanatthāya
 suttantato cattāro bhāṇavārā sampattānaṃ parikathanat-
 thāya, etc. *Ends* : Suttasaṅgahapakaraṇaṃ
 samattaṃ. 27 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 80.

ABHIDHAMMA.

93. (364) 162 leaves numbered ka—ḍhū, 9 lines; in the
 margin : Dhammasaṅgaṇī pālito pāṭh. Contains DHAMMA-
 SAṆGAṆĪPAKARAṆA. *Begins* : Kusalā dhammā | akusalā
 dhammā | abyākatā dhammā, etc. *Ends* : Atthuddhāro
 niṭhito || Dhammasaṅgaṇīpakaraṇaṃ niṭhi-
 taṃ ||

Dhammasaṅgaṇī has been published by E. Müller for
 the P. T. S., 1885. Cfr. Westergaard's Catalogue, p. 43.

94. (352) 114 leaves numbered ka—ñū, 9 lines; in the
 margin : Dhammasaṅgaṇī mātikā p. p. and Mātika akom.

1 *Part* contains DHAMMASAṄGAṆĪMĀTIKĀ. *Begins*: Kusalā dhammā | akusalā dhammā | etc. *Ends*: Suttaṇṭikamātikā || Mātikā niṭhitā ||

2 *Part* a Burmese interpretation of the former.

95. (421) 111 leaves numbered ka—ñī, 10 lines. Contains *another copy* of the previous MS.

96. (353) 232 leaves numbered ka—nī, 10 lines; in the margin: Vibhaṇ pālito. Contains VIBHAṄGAPAKARAṆA. *Begins*: Pañcakkhandhā rūpakkhando vedanā, etc. *Ends*: Dhammahadaya vibhaṇṇo niṭhito aṭṭhārasamo || Vibhaṇ gapakaraṇaṁ niṭhitaṁ || Laṅkā dīpa . . . 32 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 45.

97. (365) 108 leaves numbered ka—jhāh, 9 lines; in the margin. Vibhaṇ pālito. Contains a *fragment of the former book*. *Begins*: Pañcakkhandhā | rūpakkhando | vedanākkhandho | etc. *Ends* abruptly: Tasmiṁ samaye saṅkhārapaccayā viññāṇaṁ | viññāṇapaccayā nāmaṁ | nāmapaccayā chaṭṭhāyatanam |

98. (355) 263 leaves ka—phaṇ, 9 lines; in the margin: Kathāvatthu p. p. Contains KATHĀVATTHUPAKARAṆA. *Begins*: Puggalo upalabbhati saccikathaparamatthenā 'ti | āmantā | yo saccikaṭṭho paramattho tato so puggalo upalabbhati saccikathaparamatthenā 'ti | na hevaṁ vattabbe | ājānāhi niggahaṁ hañci puggalo | etc. *Ends*: Kathāvatthupakarane pañcatimsabbhānavāraṁ niṭhitaṁ || Cakrā. . . 28 lines in Burmese. Cfr. No. 100. Kathāvatthupakarane-aṭṭhakathā in Journal of the P. T. S., 1889.

99. (354) 101 leaves numbered ka—jhu, 9 lines; in the margin: Dhātukathā p. p. and Puggala-paññat p. p. 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅgaho | saṅgahitena asaṅgahitaṁ | asaṅgahitena saṅgahitaṁ | saṅgahitena saṅgahitaṁ | asaṅgahitena asaṅgahitaṁ | saṁpayogo vippayogo | sampayuttana vippayuttaṁ | vippayuttana sampayuttaṁ | sampayuttana sampayuttaṁ | vippayuttana vippayuttaṁ | saṅgahitena sampayuttaṁ vippayuttaṁ | sampayuttana saṅgahitaṁ asaṅgahitaṁ | asaṅgahitena sampayuttaṁ vippayuttaṁ | vippa-

yuttena saṅgahitaṃ asaṅgahitaṃ|| Pañcakkhandhā | etc.
Ends: Vippayuttena saṅgahitā saṅgahitapadaniddeso
 niṭhito|| 1 line Burmese. 2 *Part* contains PUGGALA-
 PAÑÑATTI. *Begins*: Cha paññattiyo, khandhapaññatti,
 etc. *Ends*: Puggalapaññatti niṭhitā | Cakrā. . . 25 lines
 in Burmese.

The first book was published by E. R. Gooneratne for
 the P. T. S. in 1892; the latter by Dr Morris, in 1883,
 likewise for the P. T. S. Cfr. the next number.

100. (366) 237 leaves numbered ka—no, 10 lines;
 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅ-
 gaho, etc. *Ends*: Saṅgahitapadaniddeso niṭhito|| Akkharā
 ekamekañca | Buddharūpaṃ samamsirāyā tasmā hi
 paṇḍito poso likkheyya piṭakattiyāṃ—Sakkarāj 1212.
 1212, see No. 99. 2 *Part* contains PUGGALAPAÑÑATTI.
Ends: Puggalapaññattipakaraṇaṃ niṭhitaṃ|| 3 lines in
 Burmese; see No. 99. 3 *Part* contains KATHĀVATTHUPA-
 KARANA; see No. 98.

101. (356) 163 leaves numbered ka—dhe, 10 lines.
 Contains YAMAKA I. (comprising Mūla-, Khandha-, Āya-
 tana-, Dhātu-, Sacca, and Saṅkhāra-).

102. (357) 191 leaves numbered ka—taṃ, 10 lines.
 Contains YAMAKA II. (comprising Anusaya-, Citta-, and
 Dhamma-).

103. (358) 149 leaves numbered ka—ḍu, 10 lines.
 Contains YAMAKA III. (comprising Indriya-). Cfr. Forch-
 hammer's Report p. viii.

104. (367) 178 leaves num-
 bered ka—ṇan, 9 lines.

105. (368) 195 leaves num-
 bered ka—thi, 10 lines.

106. (369) 154 leaves num-
 bered ka—ḍan, 10 lines.

Three other copies
 of the preceding three
 parts of the Yamaka.

107. (372) 206 leaves numbered ka—dā, 11 lines.
 Contains PAṬṬHĀNA I. (comprising Duka-).

108. (360) 209 leaves numbered ka—ḍu, 10 lines.
 Contains PAṬṬHĀNA II. (comprising Tika-).

109. (371) 231 leaves numbered ka—ni, 9 lines. Con-

tains PAṬṬHĀNA III. (comprising Dukatika-, Tikaduka-, Tikatika-, Dukaduka-, Paccaniyatika-, Paccaniyaduka-, and Paccaniyadukatika-).

110. (373) 91 leaves numbered naṃ—lu, 9 lines. + Contains PAṬṬHĀNA IV. (comprising Paccaniyatikaduka-, Paccaniyatikatika-, Paccaniyadukaduka-, Anulomapaccaniyatika-, Anulomapaccaniyaduka-, Anulomapaccaniyadukatika-, and Anulomapaccaniyatikaduka-). Cfr. Forchhammer's Report.

111. (361) 244 leaves numbered ṇa—mī, 9 leaves.

112. (359) 208 leaves numbered ka—dī, 10 lines.

113. (362) 177 leaves numbered ka—ṇo, 10 lines.

114. (363) 90 leaves numbered ka—jū, 9 lines.

Four other copies of the preceding four parts of the PAṬṬHĀNA.

115. (434) 317 leaves numbered ka—tha and ka—ṇo. 1 *Part* contains AṬṬHASĀLINĪ (not written by Buddhaghosa, but at his instigation). *Begins:* Karuṇā viya sattesu, paññā yassa mahesino | ñeyya-dhammesu sabbesu | pavattittha yathārucci || dayāya tāya sattesu | samussāhitamānaso | Pātihiṛāvasānamhi | vasanto tidaśālaye || etc. *Ends:* Aṭṭhasālini nāma Dhammasaṅgahaṭṭhakathā samattā || niṭhitā || 2 *Part* contains a Burmese interpretation of the former commentary. Cfr. Westergaard's Catalogue, p. 44, and Journal of the P. T. S., 1882, p. 81.

116. (431) 292 leaves numbered thū—lāh, a—āh, and kha—jyo. Contains part of a ṭikā on Aṭṭhasālinī, called MAṆIDĪPA, by Ariyavaṃśācariya. *Begins:* Evaṃ bhaddant-Ānandācariyo vīsatiḡāthānam atthaṃ vaṇṇetvā idāni kiñcāpi tabbaṇṇanānantaraṃ tattha ken' athena abhidhammo ti vacanassa attho vaṇṇetabbo, etc. *Ends:* Iti nidānakathavaṇṇanā niṭhitā || niṭhitā ca Aṭṭhasālinī-sannivesakathā || Cakrā. . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 65.

117. (450) 143 leaves numbered ka—ṭham, 9 lines; in the margin: Dhammasaṅgaṇī Mūlaṭikā pāṭh. Contains a ṭikā on Aṭṭhasālinī, called MŪLAṬIKĀ. *Begins:* Dhammasaṁvaṇṇanāyaṁ Satthari paṇāmakaraṇaṁ dhammassa svākhyātabhāvena sa Satthari pasādajananatthaṁ | Satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananatthaṁ | tadubhayappasādā hi dhammasam-paṭipatti mahato ca atthassa siddhi hotīti | etc. *Ends:* Iti Aṭṭhasāliniyā linatthapadavaṇṇanā Mūlaṭikā samattā | Cakrā. . . 27 lines in Burmese. Cfr. Forchhammer's Report, p. x.

118. (444) 231 leaves numbered ka—ni, 10 lines; in the margin: Samohavinodanī Aṭhakathā pāṭh. Contains SAMMOHAVINODANĪ Vibhaṅgaṭṭhakathā. *Begins:* Catusaccadaso nātho | catudhā Dhammasaṅgaṇī | pakāsayitvā Sambuddho | tass' eva samanantaraṁ || etc. *Ends:* Samohavinodanī nāma Vibhaṅgaṭṭhakathā || Samohavinodanī yā aṭhakathā niṭhitā || Bhāsayānusaye ñāṇaṁ | indriyānaṁ etc. 22 more lines in Pāli, and three lines in Burmese. Cfr. Westergaard's Catalogue, p. 45.

119. (446) 164 leaves numbered ka—ḍhai, 10 lines; in the margin on the first leaf: Abhidhammagulhatthavinichaya pāṭh | on the following: Gulhatthadīpanī. Contains ABHIDHAMMAGŪLHATTHADĪPANĪ. *Begins:* Santānantāpi dhī yassa | santānantā dayā viya | ekāneko py-adhippāyo | taṁ name satataṁ Jinaṁ | etc. *Ends:* Gulhatthadīpanī nīṭhitā | after which 26 lines in Burmese. MS. very incorrect.

120. (441) 194 leaves (— 21 ṭhi—ḍam wanting) numbered ka—thā | 10 lines. 1 *Part* contains ABHIDHAMMĀVATĀRA by Buddhadatta. *Begins:* Ananta-karuṇāpaṇṇaṁ | Tathāgatam anuttaraṁ | vanditvā sirasā Buddhaṁ | Dhammaṁ Sādhugaṇaṁ pi ca || etc. *Ends:* Abhidhammāvatāraṁ niṭhitā || Mantalācalaṁ . . . sodhito ti; cfr. infra. See Journal of the P. T. S., 1886, p. 59. 2 *Part* contains SACCASAṆKHEPA by Culla-

Dhammapāla. *Begins* : Namassitvā Tilokaggaṃ | etc. *Ends* : Iti Saccasaṅkhepanibbānapaññattipandīpano nāma pañcama paricchedo || Samatto Saccasaṅkhepo || Mantalācalaṃ . . . || Nibbānapaccayo hotu. See Journal of the P. T. S., 1886, p. 60. 3 *Part* contains NĀMARŪPA-PARICCHEDA by Anuruddhācariya. *Begins* : Sammāsammbhisambuddhaṃ | dhammaṃ dhammappakāsanaṃ | saṅghaṃ saṅghuttamaṃ loke | vanditvā vandanārahaṃ || Nāmarūpaparicchedaṃ | pavakkhāmi samāsato | Mahāvihāravāsīnaṃ | vaṇṇanāyananissitaṃ || Tattha cittaṃ cetasikaṃ | nibbānaṃ ti mataṃ tidhā | nāmaṃ rūpaṃ ti duvidhaṃ | bhūto vādāya bhedato | etc. *Ends* : Iti Anuruddhācariyena viracitaṃ (MS. vicaritaṃ) Nāmarūpaparicchedappakaraṇaṃ niṭhitaṃ ; cfr Journal of the P. T. S., 1886, p. 61. 4 *Part* contains PARAMATTHAVINICCHAYA by Anuruddhācariya. *Begins* : Vanditvā vandaneyyānaṃ | uttamaṃ ratanatayaṃ | pavakkhāmi samāseṇa | Paramatthavinicchayaṃ || cittaṃ cetasikaṃ rūpaṃ | nibbānaṃ ti niruttaro | catudhā desayī dhamme | catusaccapakāsano | etc. *Ends* : Paramatthavinicchayaṃ niṭhitaṃ || Nibbānapaccayo hotu Jinasāsaṇaṃ. See Journal of the P. T. S., 1886, p. 61. 5 *Part* contains RŪPAVIBHĀGA. *Begins* : Pañcakkhandhā rūpakkhandho vedanakkhandho saññakkhandho, etc. *Ends* : Rūpavibhāgaṃ niṭhitaṃ || Iminā, etc. 6 *Part* contains RŪPĀRŪPAVIBHĀGA by Vācissara. *Begins* : Rūpārūpaviduṃ Buddhaṃ | etc. *Ends* : Rūpārūpavibhāgo niṭhito || Sādhito, etc. See Journal of the P. T. S., 1886, p. 71. 7 *Part* contains KHEMĀPAKARAṆA by Kheṃa. *Begins* : Gambhīraṃ nipuṇaṃ dhammaṃ | madhuraṃ (MS. dhammuraṃ) so pakāsaya | saḥassakkhassa uyyāne | vasaṃ vassaṃ narāsabho | namassitvāna taṃ nāthaṃ | dhammaṃ saṅghaṃ ca sādhuṃ | samāsaṃ nāmarūpassa | bhaññamānaṃ sunātha me || Tattha samāsato, etc. *Ends* : Kheṃāpakaraṇaṃ niṭhitaṃ || Nibbānapaccayo hotu | pu—di | ā | jā. Cfr. Journal of the P. T. S., 1886, pp. 61 and 71

121. (437) 220 leaves numbered ka—dhī, 9 lines; 1 *Part* in the margin: Saccasaṅkhepaṭṭikā sac paṭh. Contains a ṬĪKĀ ON SACCASAṆKHEPA by Vācissarācariya. *Begins*: Buddhāṃ saddhammapajjotārāṃ | dhammaṃ Buddhappavesitarāṃ | saṅghaṃ ca sirasā vande | sammāsambuddhasāvakaṃ || kato yo Saccasaṅkhepo | nipuṇatthavinicchayo | Ānandatheravādena | vicittanayamaṇḍito | tam ahaṃ vaṇṇayissāmi | sikkhākāmena dhimatā | therena Sāriputtena | yācito 'rañṇavāsinaṃ || Sunipuṇanayavicittam acintiyānantasabbhaññutaññānavisayāsesaṇṇeyyadhammasaṅgāhakaṃ pakaṇṇam idam ārabhanto yam ācariyo, etc. *Ends*: Iti nissayamattakathāya Saccasaṅkhepavaṇṇanāya nibbānapaññattikathāvaṇṇanā niṭhitā || Mantalācalaṃ missāya | yo māpeti mahāpuram | Indālayaṃ hasantaṃ va | Jambudīpassa sikharaṃ || tena rājādhirājaena | sudujjayajitāvinā | niccaṃ dhammaṃ carantena | cakkābhijotakārīnaṃ || dinnam yassa sudhīrassa | dhammakyosūtilaṇṇanaṃ | kavikesarino sadda | ghaṭṭarañṇāni cārino | pamuṭṭhenānulekhānaṃ | vilekhādelamissakā | yā purā Saccasaṅkhepa- | ṭikā sā tena sādhuṇā || yathā-mūlaṃ tathā katvā | mahussāhena sodhitā | tenānelakāyavaco | so 'haṃ homi bhava bhava ti. Cfr. No. 136. Forchhammer's Report, p. ix, Journal of the P. T. S., 1886, p. 62. 2 *Part* in the margin: Abhidhammāvatāraṭṭikā hoṇ paṭh. Contains a ṬĪKĀ ON ABHIDHAMMĀVATĀRA by Sumaṅgalācariya. *Begins*: Tattha tesu catubbidhesu paramattesu | jātiniiddhāraṇaṃ | cittaṃ ti cittaṃ nāma | vijānātī vijānanaṃ | etc. *Ends*: Abhidhammāvatāraṭṭikā niṭhitā | Mantalācalaṃ . . . | tena rañṇā dhammikenā | ravivamsena dhimatā | rājārājapūjiteṇa | cakkābhi . . . | dhammakyausūtilaṇṇanaṃ | kavisīhassa nirutti | ghaṭṭā . . . | yābhidhammāvatāraṇassa | ṭikā sā tena sādhuṇā || . . . bhava ti | Cakrā . . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 62.

122. (440) 186 leaves numbered ka—tū, 10 lines. Contains ABHIDHAMMATTHASAṄGAHADĪPAṆĪ. *Begins*: Mahā-

kāruniko Buddho | ñeyyasāgarapārāgo | samāsañkappa-
cittassa | samārakkhatu me manañ || saddhammathīti-
kām' āham | Abhidhammatthasaṅgaha- | gandhassa (i.e.,
ganthassa) Dīpaniṃ likkhaṃ | sotūnaṃ pitivaḍḍhanaṃ ||
porāṇehi katā nekā | santi yā pana vaṇṇanā | tā yasmā
atigambhīrā | mahāpaññehi gocaro | samrā taruṇabuddhī-
hi | jānituṃ atidukkharā || tasmā sukhena vācetum |
paññābhāyanakālato | anurūpaṃ suviññeyyaṃ | taṃ vaṇ-
ṇanaṃ kariyate || Bho ācariya tattha vuttābhidham-
matthā ty-ādivacanam eva avatvā, etc. *Ends* : ayañ ca
gandho || Yāva Buddho ti nāmaṃ pi | suddhacittassa
tādino | lokamhi lokajetṭhassa | pavattati mahesino ||
tāva tiṭhatu lokasmiṃ | lokanittaraṇesinaṃ | assento
kulaputtānaṃ | nayaṃ paññāvisuddhiyā ti || Abhi-
dhammasaṅgaha dīpani samattā || Sakkarāj 1214 ;
after which one line in Burmese.

123. (438) 259 leaves numbered ka—phe, 9 lines.
1 *Part* in the margin · Saṅgrahaṭīkā hoñ pāṭh. Contains
a ṬĪKĀ ON ABHIDHAMMATTHASAṅGAHA. *Begins* : Bhad-
dant-ānuruddhācariyo pakaraṇārabbhe maṅgalādi at-
thaṃ ratanattayapaṇāmaṃ tadatthapayojanavisesanaṃ ca
dassetum āha : Sammāsambuddham atulaṃ | la | Abhi-
dhammatthasaṅgahan ti | tattha sasaddhammagāṇu-
tamaṃ atulaṃ sammāsambuddhaṃ abhivādiya Abhi-
dhammatthasaṅgahaṃ bhāsissan ti sambandho | etc.
Ends : taṃ ettāvataṃ navahi pariccedehi parinīṭhitaṃ
mayā niṭṭhānaṃ pāpitan ti attho || niṭṭhitaṃ || 2 *Part*
contains a ṭīkā on Abhidhammatthasaṅgaha, called
ABHIDHAMMATTHAVIBHĀVANĪ | by Sumaṅgala. *Begins* :
Visuddhakarapaññānaṃ | Buddhaṃ sambuddha-
pūjitaṃ | dhammaṃ saddhammasambhūtaṃ | natvā
saṅghaṃ niraṅgaṇaṃ || Sāriputtaṃ mahātheraṃ | pari-
yattivisāraḍaṃ | vanditvā sirasā dhīraṃ | guruṃ gāra-
bhājanaṃ || vaṇṇayissaṃ samāseṇa | Abhidhammattha-
saṅgahaṃ | ābhidhammikabhikkhunaṃ | paraṃ pitivaḍ-
ḍhanaṃ | porāṇehi anekāpi | katā yā pana vaṇṇanā |
na tāhi sakkā sabbattha | attho viññātave idha || tasmā
linatthapadān' ettha | sādhippāyaṃ ahāpayāṃ | vibhā-

vento (MS. -vanto) samāseṇa | racayissāmi vaṇṇanan ti ||
 Paramavicittanayasamannāgataṃ, etc. *Ends*: Iti Sāri-
 puttamahātherassa sissena racitā Abhidhammat-
 thavibhāvanī (MS. nīyā) nāma Abhidhammattha-
 saṅgahaṭṭikā niṭhitā. Cfr. Journal of the P. T. S., 1882,
 p. 84, and 1886, p. 62. 3 *Part* contains ABHIDHAMMAT-
 THASAṄGAHASAṆKHEPAVAṆṆANĀ by Saddhammajoti-
 pāla *Begins*: Tikkhattuṃ, etc. *Ends*: . . . dīṭha-
 dhammasamparāyikatthānusāsakassa Satthuno sāsana-
 hitakāmānaṃ Laṅkādhīpaparadīpavāsinaṃ sotujanānaṃ
 pariyattinṃ pariyāpuṇantena chabbāṭo ti vissutena visud-
 dhabuddhiviriyasīlācāraguṇasamannāgatehi tipīṭakadha-
 ragurūhi gahita - Saddhammajotipālo ti nāma vāyena
 therena katā Abhidhammatthasaṅgahasaṅkhepavaṇṇanā
 niṭhitā || 10 more lines in Pāli. Cfr. Journal of the
 P. T. S., 1882, p. 85, 1886, p. 74. 4 *Part* con-
 tains APHEGGUSĀRADĪPANĪ by Mahāsuvannaḍipā-
 thera (?). *Begins*: Ye te c' abbhatitā Buddhā | ye ca
 Buddhā anāgatā | tesu pi ekamekassa | guṇasārā añk-
 heyā | tesaṃ ca sabbasaṅghānaṃ | tath' eva guṇarā-
 sayo | sabbe te me na lāṭe va | paṭiṭhapemi sabbadā ||
 sabbagandhesu yo sāro | sukhūmo atigambhiro | taṃ
 gahetvāna bhāsissaṃ | Apheggusāradīpaninṃ || vaṇṇanaṃ
 cūḷaṭṭikāya | vicittanayamaṇḍitaṃ | taṃ me suṇātha
 sādhaṇo | paṇḍitā suddhamānasā || sutvā ca sukhūmañ-
 ñānaṃ | pesayetvāna nītabbaṃ | apesayetvānītabbaṃ |
 garahaṃ dosaropanan ti || Pakaraṇābbhe paṭhamāṃ, etc.
Ends: Icc-evam upāyaladdhe Hamsavatīnagare Sivali-
 deviā ācariyena Parakkamabāhalarājaputtena paññāja-
 varājabhātubhūtena tipīṭakadhara - Mahāsuvannaḍipatthe-
 rena racitā Apheggusāradīpanī nāma cūḷaṭṭikāya
 vaṇṇanā samattā | Imarū pana pakaraṇaṃ accantaṃ
 sāsana-jotanatthikā attukkānsana upārabbharahitā paṇḍi-
 tājātikā kulaputtā sukhūmena nīṇena upaparikkhitvā
 sārattanayaṃ paṭilabhissanti | tasmā Apheggusāradī-
 panitti vuccati || Tena me puññatejēna | ciraṃ tiṭṭhatu
 saddhammo, etc. Seven lines more in Pāli and 26 lines
 in Burmese. Cfr. Forchhammer's Report, p. x.

124. (429) 272 leaves numbered ka—bai, 9 lines; in the margin: Maṇisāramañjūsā ṭikā pāṭh. Contains 1 *Part* of MAṆISĀRAMAÑJŪSĀ, a ṭikā on Abhidhammatthavibhāvanī by Ariyavaṁsa; Cfr. Journal of the P. T. S., 1886, pp. 65 and 75.

125. (428) 319 leaves numbered bū—lāh, a—āh, and kya—thye. Contains 2 *Part* of MAṆISĀRAMAÑJŪSĀ.

THE DOCTRINE.

126. (150) 241 leaves numbered ka—pa, 9 lines. Contains MILINDAPAÑHA. *Begins*: Milindo nāma so rājā, Sāgalāyaṁ puruttame, upagañchi Nāgasenaṁ, Gaṅgā ca yathā sāgaraṁ || etc. *Ends*: Milindapaṇ ho niṭhito || 30 lines in Burmese.

The book has been published by V. Trenckner in 1880.

127. (156) 186 leaves numbered ka—pu (kā—nāh missing), 9 lines. Contains *another copy* of the former book.

128. (297) 242 leaves numbered ka—phā, 9 lines; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 1 *Part* of VISUDDHIMAGGA by Buddhaghosa. *Begins*: Sīle paṭiṭhāya narosappañño | cittāṁ paññaṁ ca bhāvayaṁ, etc. *Ends*: Yathā cāyaṁ evaṁ Tissadatta-thero pi sāyaṇu.

129. (179) 196 leaves numbered pha—lāh, a—āh, and kya—ñyi; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 2 *Part* of VISUDDHIMAGGA. *Begins*: samaye nhāyitvā katuttarāsāṅgo mahābodhiṁ vandissāmīti, etc. *Ends*: Visuddhimaggapakaraṇaṁ niṭhitaṁ || Cakrā. . . 26 lines in Burmese.

130. (284) 1 *Part* 11 leaves numbered ka—kaṁ, 9–11 lines in a page; in the margin: Jinālaṅkāra cākriya pāṭh. Contains JINĀLAṅKĀRA by Buddhadatta, according to Gray by Buddharakkhita. *Begins*: Yo lokatthāya Buddhho janasutabhariyā aṅge jīve cajitvā | etc. *Ends*: Jinālaṅkāra. 2 *Part* Jinālaṅkāra cākriya nīya in Burmese. 3 *Part* Burmese book called Tigumbacetīya-

thomana. Cfr. Journal of the P. T. S., 1886, pp. 69 and 72. Jinālaṅkāra was published by Gray in 1894.

131. (151) 209 leaves numbered ka—jhi, 9 lines, in the margin: Netti pālito pāṭh. 1 *Part* contains NETTIPAKARAṆA by Kaccāyana. *Begins*: Yaṁ loko pūjaye | salokapālo sadā namassati ca | etc. *Ends*: Ettāvatā samattā Netti yā āyasmatā Mahākaccānena bhāsītā Bhagavatā anumoditā mūlasaṅgitiyaṁ saṅgītā ti | Nettipakaraṇaṁ niṭṭhitaṁ. 2 *Part*, 110 leaves, jhī—du, 9 lines, contains PEṬAKOPAḌESA by Kaccāyana. *Begins*: Namo sammāsambuddhānaṁ paramatthadasaṁ sīlādiguṇapāramippattānaṁ || duve hetū duve paccayā sāvakaṁ samādiṭṭhiyā uppādāya parato ca ghoso saccānusandhi ajjhataṇṇaṁ ca yonisomanasikāro | tattha katamo parato ghoso | etc. *Ends* Therassa Mahākaccāyanassa Jambūvanavāsino Peṭakopaḍeso samatto || 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 59.

132. (152) 187 leaves numbered ka—te, 9 lines; in the margin. Netti Aṭhakathā pāṭh. Contains NETTIPAKARAṆASSA ATTHASAMVAṆṆANĀ by Dharmapāla. *Begins*: Makākārunikaṁ nāthaṁ | ñeyyasāgarapāraguṁ | etc., see No. 87 hutvāhan tassa tejasā || tṭhitiṁ ākaṅkhamānena | ciraṁ saddhammanettiyā | Dhammarakkhitaṇāmena | therena abhiyācito || Padumuttaraṇāthassa | pādamūle pavattitaṁ | passatā abhinīhāraṁ | sampattaṁ yassa matthakaṁ || saṁkhittaṁ vibhajantānaṁ | eso aggo ti ādinā | tṭhapito etadaggasmūṁ | yo mahāsāvakuttamo || chaḷabhiṇṇo vasipatto | pabhinnapaṭisaṁbhido | Mahākaccāyano thero | Sambuddhena paṣamsito || tena yā bhāsītā Netti | Satthārā anumoditā (M.S. -to), sāsanassa sadāyatā | navaṅgass' atthavaṇṇanā || tassa gambhiraṇṇāṇehi | ogāhetabbabhāvato | kiṅcāpi dukkarā kātuṁ | atthasamvaṇṇanā mayā || sahasamvaṇṇanaṁ yasmā | dharate Satthu sāsaṇaṁ | pubbācariyasīhānaṁ | tiṭṭhate ca vinichayo || tasmā taṁ upanissāya | ogāhetvāna pañca pi | nikāye peṭakenāpi | saṁsandetvā yathābalaṁ || suvisuddhaṁ asaṁkiṇṇaṁ | nipuṇatthavinicchayaṁ | Mahāvi-

hāravāsīnaṃ | samayaṃ avilomayaṃ || mahādalekhaṃ
 vajjetvā | pāliṃ sammāniyojayaṃ | upadesaṃ vibhāvento
 (MS. -vanto) | karissāṃ' atthavaṇṇanaṃ || iti atthaṃ
 asaṃkiṇṇaṃ | Nettipakaraṇassa me vibhajantassa sak-
 kaccāṃ | nisāmayatha sādhabo ti | Tattha ken' athena
 netti | saddhammanayanathena | etc. *Ends* : Ba da ra-
 tittha viharavāsina ācariya - Dhammapālena katā
 Nettipakaraṇassa Atthasaṃvaṇṇanā samattā
 ti | Cakrā. . . 28 lines in Burmese. Cfr. Journal of the
 P. T. S., 1886, p. 69.

133. (153) 111 leaves numbered ka—ñi, 9 lines; in the
 margin : Netti ṭikā hoṇ pāṭh. Contains a ṭikā on the
 previous book called Nettiaṭṭhakathāya LĪNATTHAṆ-
 ṆANĀ. *Begins* : Saṃvaṇṇanārambhe ratanattayavandanā
 saṃvaṇṇetabbassa dhammassa pabhavanissayavissuddhipa-
 ṭivedanattamaṃ, taṃ pana dhammasaṃvaṇṇanāsuviññūnaṃ
 bāhumānappādanattamaṃ | etc. *Ends* : Nettiaṭṭhakathāya
 Līnattthavaṇṇanā niṭhitā, bhāṇavāraparimāṇato
 samadhikaterasabhāṇavārā ti || Cakra. . . 28 lines in
 Burmese.

134. (158) 200 leaves numbered ka—ḍaṇṇ and ṇā—dau,
 9 lines. 1 *Part*, in the margin : Lokadīpakasāra pāṭh. Con-
 tains LOKAPPADĪPAKASĀRA by Me dha ṇi k a r a. *Begins* :
 Seṭṭhaṃ seṭṭhaṃ dādaṃ Buddhaṃ | loke lokagganāyakaṃ |
 lokabandhuṃ mahāvīraṃ | lokanāthaṃ namāmyahaṃ ||
 lokanāthena tenāpi | lokekācariyena yo | pūjito taṃ ca
 saddhammaṃ | vande gambhīraṃ uttamaṃ || loke lokag-
 ganāthassa | puttabhūtaṃ gaṇuttamaṃ | puññakhettaṃ
 sukhesinaṃ | vandāmi sirasā rahaṃ || vandanto vipulaṃ
 puññaṃ | vaccani ratanattaye | tassa tejena hantāna |
 antarāye asesato || karissāmi samāseṇa | Sāralokappadī-
 pakāṃ | tilokappabhavaṃ sammā | ñāpetuṃ Jinadesi-
 taṃ || nissāya muninā vuttaṃ | sesagandhesu sārakaṃ |
 gahetvā bhaññaṃ mānaṃ me | nisāmayatha sādhuṃ ti ||
 Tattha Lokappadīpakaṃ ti lokassa uppattidīpakaṃ | tattha
 loko ti, etc. *Ends* : Sīriratanapūrābhiddhāne-m-uttamana-
 gare setarakuñjarādhipatibhūtaṃ mahārañño mātubhū-
 tāya subhaddāya mahādeviyā kārīte tipupaṭalachādayite

sovaṇṇamayamahāvihāre vasantena silācārādisampannena
 tipīṭakapariyattidharena saddhābuddhiviriyaapaṭimaṇḍitena
 Sihalaḍiṭṭhe araṇṇavāsinaṃ pasāṭhamahātherānaṃ vaṃsā-
 laṃkārabhūtena Medhaṅkara-mahātheradhyappatitena
 saṃgharaṇṇā kato 'yam Lokappadīpakasāro ti. Anena
 puṇṇena susambhūten' ahaṃ | sayambhūtaṃ yāva ca
 pāpuṇe varaṃ | nirantaraṃ lokahitassa kāraako | bhava
 bhaveyyaṃ saraṇehi pūjito | antarāyaṃ vinā sāro | yathā
 niṭṭhaṃ upāgato | tathā niṭṭhaṃ susaṃkappā | sattānaṃ
 dhammanissitā ti || Lokappadīpakasārapakara-
 ṇaṃ mahāsaṃgharājena Milindarājassa garuṇā
 racitaṃ samattaṃ || Yattha yattha bhava jāto | puriso
 homi paṇḍito | ekakkharapadaṃ disvā | sabbaṃ jānāmi
 so ahaṃ || 2 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 126, 1886, p. 64.

2 *Part* contains CHAGATIDĪPANĪ. *Begins* : Anappakappo
 pacitakusalasamuditadasabalacatuvesārajjādiguṇagaṇama-
 ṇimayukha, etc. *Ends* : Devakhaṇḍaṃ samattaṃ ||
 Chagatidīpaniyā aṭhakathāya samattā ni || Sāmino
 Soṭṭhino rājā gandhappo Maudhātuko Nimirājā Dham-
 mapālo ete cha gati saṃgatā || Idāni Sammāsam-
 buddho sattavārena āgato || Chagatidīpanī niṭṭhitā ||
 Cakrā. . . 27 lines in Burmese.

HISTORY.

135. (181) 47 leaves numbered ka—ghaṇ, 9 lines; in
 the margin : Dīpavaṇ pāṭh. Contains DĪPAVAṂSA.

The book was published by H. Oldenberg in 1879.

136. (149) 262 leaves numbered ka—phau, 9 lines. 1
Part contains DĪPAVAṂSA. *Ends* : Maṇḍalācalaṃ nis-
 sāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ
 va | Jambūḍipassa sikharaṃ || dhammañcarā tato
 raṇṇā | vaṃsānaṃ vaṃsam uttamaṃ | rājarājābhima-
 titā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbaṃ |
 dhammakyausūtilaṇjanaṃ | kavisīhena saddogha | ma-
 hāvīpinācārīnā || pamuṭṭhenānulekhānaṃ | vilekhādelā-

missako | yo Dīpavaṃsābhidhāno | gandho so tena
sādhunā || yathāmūlaṃ tathā katvā | mahussāhena
sodhito | tenānelakāyavaco | so 'haṃ homi bhava bhava
ti || 2 lines in Burmese. Cfr. No. 121.

2 *Part* contains MAHĀVAṂSA, one part of which was published by Turnour in 1837, and another part by Sumaṅgala in 1877

3 *Part* contains BODHIVAṂSA *Begins*: Yassa mūle
nisinno va | sabbāriyayaṃ akā | patto sabbaññutaṃ
Satthā | vande taṃ bodhipādapaṇi.

The Mahā-Bodhi-Vaṃsa was edited by S. Arthur Strong in the Pali Text Society's writings for 1891, and by Pedinnoruwe Sobhita in Ceylon, 1890.

137. ^(Old number missing) Fine MS. in a linen wrapper. 1 *Part*, 79 leaves numbered ka—che, 10 lines. Contains MAHĀVAṂSA. 2 *Part*, 228 leaves numbered chai—ye, in the margin: Mahāvaṃ ṭīka. Contains a commentary on Mahāvaṃsa, called PADYAPADĀNUVAṂSAVAṆṆANĀ. *Ends*: . . . ye pāṇabhūtā sukhitā bhavantu te ti || Padyapadoruvaṃsamvaṇṇanā vaṃsattappakāsaṇi ṇiṭhitā || Mantalācalaṃ . . . pureyyaṃ jātijātiyaṃ ti. Cfr. infra.

138. (166) 298 leaves numbered ka—mau, 9 lines; in the margin: Mahāvaṃ ṭīka pāṭh. Contains PADYAPADĀNUVAṂSAVAṆṆANĀ. *Begins*: Buddhijanaṇapadumavibhūtanuttaro | ravikulambarapabhāsituttago | etc. *Ends*: Padyapadoruvaṃsamvaṇṇanā vaṃsatthapakāsaṇi ṇiṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ va | Jambudīpassa sikharaṃ || dhammañcarā tato raññā | vaṃsānaṃ vaṃsamuttamaṃ | rājarājābhimahitā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbaṃ | dhammakyaubhūtilaṇjanaṃ | kavisihena saddogha | mahāvīpinacārinā || paramparā likhitena | yā yaṃ vākya-padaḥkharā | vipallāsā paribhathā | puna lekhā ca nekadhā || Mahāvaṃsassa ṭīkā sā | mahussāhena sodhitā | yathāmūlaṃ tathā katvā | ten' atthacintinā mayā | yam etena mayā puññaṃ | ito aññaṃ ca sādhitā | sabbaṃ tam adhikaṃ bodhiṃ | sādhetu aciraṃ varaṃ || yāva sādheti na tāva | so 'haṃ nen' atihetuko | sugatīsu

kule addhe | suddhe ucce ca uttame || hutvānelakāya-
vaco | sabbasattahitesiko | bodhihetu dasadhamme |
pūreyyaṃ jātijātiyaṃ tī | sukho Buddhānaṃ uppādo |
sukhā saddhammadesanā | sukhā saṅghassa sāmaggi |
samaggānaṃ tapo sukho || Cakra. . . 28 lines in Burmese.

139. (180) 86 leaves numbered ka—jā, 11 lines. 1 *Part* contains DHĀTUVAMSA; 2 *Part*, DĪPAVAMSA; 3 *Part* THŪPAVAMSA.

140. (904). 16 leaves numbered dhī—nāh, 9 lines. Contains DĀṬHĀDHĀTUVAMSA by Dhammakitti. Published twice in Ceylon, and re-published in the Journal of the P. T. S., 1884.

141. (991) 16 leaves numbered dhī—nāh, 9 lines. *Another copy* of the previous book.

142. (990) 41 leaves numbered pa—bhu, 9 lines. Contains a ṬĪKĀ ON DĀṬHĀDHĀTUVAMSA. *Begins*: Namāmi pavaraṃ pupphaṃ | saddhammamadhurāvahaṃ | etc. *Ends*: D ā ṭ h ā d h ā t u v a ṃ s a ṭ i k ā samattā.

GRAMMAR, VOCABULARY, RHETORIC, ETC.

143. (487) 1 *Part* 61 leaves numbered ka—ca, 10–11 lines. Contains KACCĀYANA'S GRAMMAR with its commentary. 2 *Part*, 278 leaves, ka—bhā, is a Burmese interpretation of it.

Kaccāyana's Grammar was published by F. Mason, Toungoo, 1868, and by E. Senart at Paris, 1871. And Kārakakappa and Nāma- by E. Kuhn in his Kaccāyanapakaraṇa Specimen (1–)2, Halis, 1869–71, and Ākhyātakappa in Alwis' "Introduction to Kachchāyana's Grammar," Colombo, 1863.

144. (481) 1 *Part* 127 leaves numbered ka—jī, 9 lines. Contains KACCĀYANA'S GRAMMAR. *Ends*: Iti Kittabbi-dhānakappe Uṇādikappo chaṭṭho kaṇḍo || Cakra. . . 30 lines in Burmese. 2 *Part* 39 leaves numbered ka—ghī. Contains BĀLĀVATĀRA by Vācissara. *Begins*: Buddhān tidhābhivanditvā | etc. *Ends*: Bālāvatāraṃ niṭṭhitaṃ ||

Bālāvatāro yaṁ gandho | sāsanass' upakārako | Tampa-
 paṇṇiyakkharato | āvattehīti sādhuṁ || silādihi sampan-
 nassa | visāradassānekesu | sāsanalokagandhesu | mahā-
 thesesu pesitaṁ || āgamma parivattitaṁ | sādaraṁ tena
 puññaṇa | saṁsaranto bhavābhava | sabbakammesu
 sippesu | pāragū vijjāthānesu | bhaveyyaṁ jātijātiyaṁ |
 sakiṁ dassanamattena | appamatto va dhāraye || Cakrā. . .
 28 lines in Burmese.

Bālāvatāra has been published by Devarakkhita at Colombo in 1869, 1885, and with an English Translation and Notes by L. Lee in 1892, in the "Orientalist," vol. ii. Cfr. Journal of the P. T. S., 1886, p. 62.

145. (484) 1 *Part* 12 + 86 leaves numbered ka—kāh and ka—jā, 9 lines. Contains KACCĀYANA'S GRAMMAR, and its commentary. 2 *Part* 27 leaves numbered ka—gi. Contains ABHIDHAMMATTHASAṄGAHA by Anuruddha.

The latter has been published by Prof. Rhys Davids in the Journal of the P. T. S. for 1884, pp. xi and 1, and at Colombo, 1891. Cfr. Journal of the P. T. S., 1886, p. 61.

146. (485) *Another copy* of the previous MS.

147. (443) Contains **1.** KACCĀYANA'S GRAMMAR. **2.** ABHIDHĀNAPPADĪPIKĀ by Moggallāna. **3.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅgala; cfr. supra No. 123, 2. **4.** ABHIDHAMMATTHASAṄGAHA by Anuruddha, cfr. No. 145. **5.** ABHIDHAMMATTHAVIBHĀVANĪ.

Abhidhānappadīpikā was published by Subhūti, 1865, and a second time in 1883, together with a Complete Index with Explanatory and Grammatical Notes, Colombo, 1893.

148. (10) Contains **1.** KACCĀYANASUTTA. **2.** ABHIDHAMMATTHASAṄGAHA. **3.** ABHIDHĀNAPPADĪPIKĀ. **4.** SUBODHĀLAṆKĀRA, "Easy Rhetoric" by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **5.** VUTTODAYA, "Exposition of Metre," by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **6.** BHIKKHUNĪPĀTIMOKKHA. Cfr. supra No. 19–23. **7.** BHIKKHUPĀTIMOKKHA. Cfr. supra No. 19–22. **8.** KHUDDASIKKHĀ. Cfr. supra No. 23. **9.** MŪLASIKKHĀ. Cfr. supra No. 23. **10.**

KANĀKHĀVITARAṆĪ. Cfr. supra No. 26. **11.** SAMBANDHACINTĀ, "Reflections on Relation of Cases," by Saṅgharakkhita. Cfr. Westergaard's Catalogue, p. 107. **12.** SADDATTHABHEDACINTĀ by Saddhammasiri. See Journal of the P. T. S., 1886, pp. 63 and 72. **13.** KĀRIKĀ by Dhammasenapati. See Journal of the P. T. S., 1886, pp. 63 and 73. **14.** KACCĀYANASĀRA by Rassathera. **15.** SADDAVUTTI by Saddhamma. **16.** JĀLINĪ by Nāgita. Cfr. No. 152, 5; see Journal of the P. T. S., 1886, p. 74. **17.** KACCĀYANABHEDA by Rassathera; and **18.** a *Burmese Commentary*. Cfr. G. E. Fryer's Note on the Pāli Grammarian Kaccāyana, Calcutta, 1882, and Forchhammer's Report. As for K-sāra and K-bheda, cfr. Journal of P. T. S., 1886, p. 74.

Vuttodaya and Subodhālaṃkāra have been published by Fryer respectively in J. A. Society of Bengal, 1877, and Calcutta, 1875.

149. (492) 372 leaves numbered ka—hāh, 9 lines; in the margin: Sandhinyāsa . . . Uṇāḍinyāsa. Contains MUKHAMATTADĪPANĪ, a commentary on Kaccāyana by Vimālabuddhi. See Fryer's Note on Kaccāyana, p. 6, and Journal of the P. T. S., 1886, p. 70.

150. (483) 48 leaves numbered ka—ghāh, 10 lines. Contains KACCĀYANAVAṆṆANĀ, by Mahājīvita. Cfr. Fryer's Note, p. 10.

151. (489) 325 leaves numbered ka—la, 9 lines. Contains KACCĀYANAVAṆṆANĀ. *Begins*: Avisuddhassa janassa | suddhisampāpakam Jinaṃ | mohassa dhammasakam dhammaṃ | natvā Saṅghaṃ niraṅgaṇaṃ || ṭhapitakam etad aggamhi | eso aggo ti ādinā | natvā taṃ ca mahātheraṃ | Nyāsādikāraṇaṃ pi ca | Buddhapīyācariyaṃ ca | Rūpasiddhivīdhāyakaṃ | Saddanītikāraṇaṃ ca | tatiyam Aggapaṇḍitaṃ | Nissāyakāraṇaṃ cāpi | Niddesakāraṇaṃ pi ca | vanditvā tesam ālamba | nicchayaṃ suvinicchitaṃ | yatipotānaṃ atthāya | kassaṃ Kaccānavanṇanaṃ || Seṭṭhaṃ tilokamahitaṃ, etc. *Ends*: Iti Kaccāyanavanṇanāyaṃ kit bhiddhānakappe uṇādikappachaṭṭha kaṇḍavanṇanaṃ || Navasate Sakkarāje | aṭṭhaṃ sītiyāpi

ca | patte kattikamāsassa | sukkapakkhāṭhame dine |
 nātisaṅkhepavitthārā (MS. -ro) | siddhā Kaccānavan-
 ṇanā | Paṇyābhikhyātapuramhi | Ñassitaddhajasanni-
 bho | Laṅkato Nandamūlādi | leṇasimādikehi ca | nadī-
 pabbatavāpīhi | cittehi parivārīto | nago Abhayagīrti |
 sabbadisāsu pākato || Haṃsāvātīpurindassa | pañcaseti-
 bhasāmino | nattho yo Surujanāti | nāmenāsi supākato ||
 akāsi so etthāvasaṃ (MS. -pāsavi) | rammaṃ devasabho
 mamaṃ | vasati ettha yo thero | sāsanassa hitāvaho ||
 mahāsaddena sahita | Viṇṇāvitināminā | racitā tena
 therena | esā Kaccānavanṇanā || Saddhammo suciraṃ
 ṭhātu | bhūpo pātu mahitalaṃ | vassat' ambhudharo
 kāle | dhamme tiṭhantu paṇino-ti || Cakrā. . . 16 lines in
 Burmese.

152. (439) Contains **1.** KACCĀYANABHEDA by Rassa-
 thera. **2.** SAMBANDHACINTĀ by Saṅgharakkhita-
 thera. **3.** SADATTHABHEDACINTĀ by Saddhamma-
 siri. **4.** KACCĀYANA. **5.** SADDASĀRATTHAJĀLINĪ by
 Nāgita; cfr. No. 148, 16. **6.** VUTTODAYA by Saṅ-
 gharakkhita. **7.** SUBODHĀLĀMĀRĀ by Saṅgha-
 rakkhita. **8.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅ-
 gala. Cfr. Fryer's Note, and Journal of the P. T. S.,
 1886, pp. 70, 72, 74.

153. (493) 183 leaves numbered ka—ti, 9 lines. Con-
 tains a ṭīkā on Kaccāyana called NYĀSAPPADĪPA.
Begins: Saṃsāravantaḡamanantaḡaṇādhivāsaṃ | nirun-
 dhayūpagatañeyyam anāthanāthaṃ | Buddhaṃ dhammam
 adhiñharam aggaṃghaṃ | Nyāsappadīpam abhinamya
 karomi sādhuṃ || pakaraṇasaṃvaṇṇārambhe° sakalajjhāt-
 tikabāhīrantarāya nīvaraṇasaṃmatthaṃ ratanattayapaṇā-
 mavacanaṃ attano ratanattaye saddhādiguṇasampadāva-
 bodhanatthaṃ | taṃ viññūnaṃ cittārādhaṇatthaṃ, etc.
 The latter part after ākhyāta is missing.

154. (38) 316 leaves numbered ka—ī, 9 lines. Con-
 tains **1.** KACCĀYANASĀRAṬĪKĀ by Sirisaddhammavi-
 lāsa; and **2.** KACCĀYANABHEDAṬĪKĀ by Ariyavaṃsa.
 See Fryer's Note on K., p. 11; cfr. Journal of the P. T. S.,
 1886, p. 74.

155. (495) 131 leaves numbered ka—tū, 10 lines. Contains **1.** RŪPASIDDHI by Buddhappiya; and **2.** RŪPASIDDHIṬĪKĀ.

Cfr. Grünwedel's "Das sechste Kapitel der Rūpasiddhi," Berlin, 1883, and Maha Rupa Siddhi, Colombo, 1893.

156. (507) 266 leaves numbered ka—bā, 9 lines. *Another copy* of the previous MS.

157. (496) 133 leaves numbered mäh—lāh, a—āh, and kya—gyāh, 9 lines; in the margin: Niruttisāramañjūsāṭikā pāth. Contains part of NIRUTTISĀRAMAÑJŪSĀPAKARAṆA by Saddhammaguru. Cfr. Fryer's Note on K. p. 11.

158. (539) 135 leaves numbered ka—thi, 9 lines. Contains MOGGALLĀNASUTTA, VUTTIMOOGGALLĀNA, NVĀDIMOGGALLĀNA, MŪLAMOGGALLĀNA.

159. (47) 363 leaves numbered ka—hi, 11 lines. Contains SADDANĪTIPPAKARAṆA by Aggavaṃsa. *Ends:* Arimandapuravāsina Aggavaṃsācariyena katarā Saddanītipakaraṇaṃ niṭṭhitaṃ. 37 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 72.

160. (504) 80 leaves, ka—chai, 10–11 lines. Contains a fragment of SADDANĪTI.

161. (506) 176 leaves numbered dā—lo, 9 lines. Contains SADDANĪTIDHĀTUMĀLĀ. *Begins:* Itoparan tu sarato | kakārantādi bhedato | dhātuyo dhātunippanna | rūpāni vividhāni ca | sāṭhakathe piṭakamhi | jinapāṭe yathābalaṃ | nayaṃ upaparikkhitvā | samāsenā katiss' aham || i gatiyaṃ yesaṃ dhātūnaṃ gatiattho | buddhi pi lesam attho | pavattipāpuṇāni pi | tatra gamaṇaṃ duvidhaṃ kāyagamaṇaṃ nāṇagamaṇaṃ ca | tesu kāyagamaṇaṃ nāma iriyāpathagamaṇaṃ | nāṇagamaṇaṃ nāma nāṇupatti | tasmā payogānurūpena gacchatīti padassa jānātīti pi attho bhavati | etc. *Ends:* Iti navaṅge sāṭhakathe Piṭakattāye byappathagatisu viññūnaṃ kosallatthāya kate Saddanītippakaraṇe sabbagaṇavinicchaya nāma aṭṭhara-samo paricchedo | Saharūpavibhāvanāya Dhātuvibhāvanā niṭṭhitā || Saddanīti dhātumālā pāth.

162. (1026) 13 leaves numbered ka—kha, 10 lines. Contains SADDABINDUṬĪKĀPAKARAṆA. *Begins:* Namassi-

tvāna Sambuddhaṃ | lokakhīṇamahodayaṃ | dhammañ
 ca vimalaṃ saṅghaṃ | puññakhettaṃ anuttaraṃ
 saddasatthaṃ icchantena | tikkhapaññavisāraṇaṃ | bhik-
 khunā nāṇakittena | parisuddhagūṇesinā || yācito 'haṃ
 karissāmi | Saddabinduvinicchayaṃ | porāṇehi katā
 nekā | santi yā pana vaṇṇanā || na tāhi sakkā subuddhuṃ |
 atisaṅkhepaatthato | tasmā naṃ vaṇṇayissāmi | sabbe
 suṇātha sādhaṃ | pacchā tabbinicchayaṃ ca | sādhu
 gaṇhantu tatthikā | etaṃ samāvicāretvā | yuttaṃ
 gaṇhantu paṇḍitā || ayuttaṃ pana chaṭṭentu | mā ca issā
 bhavantu te ti || *Ends* : Iti bhaddanta-Sīrisaddham-
 makitti - Mahāphussadevathereṇāyaṃ katā
 ṭīkā || Saddabinduṭṭīkāpakaraṇaṃ niṭhitaṃ.

163. (488) 1 *Part*, 48 leaves numbered ku—nī, 10 lines. Contains **1.** VIBHATYATTHA II by Saddhammañāṇa with a Burmese commentary on Vaccaṇācaka and Vibhatyattha. **2.** VACCAVĀCAKAVAṆṆANĀ by Saddhammanandi. **3.** VIBHATYATTHADĪPANĪ. **4.** VACCAVĀCAKADĪPANĪ.

2 *Part*, 55 leaves numbered ka—ñe. Contains **5.** VACCAVĀCAKA III. **6.** VIBHATYATTHA III. with a Burmese commentary on the two latter. **7.** VACCAVĀCAKAṬĪKĀ. **8.** VIBHATYATTHADĪPANĪ; and **9.** VACCAVĀCAKADĪPANĪ III. Cfr. Fryer's Note on K.

Vibhatyattha is printed in Subhūti's Abhidhānappadīpikā 2 edition, Colombo, 1883, p. xiii, at the end of the book.

164. (490) 302 leaves numbered ka—yā, 9 lines. Contains **1.** SAMBANDHACINTĀṬĪKĀ by Abhaya. **2.** SADATTHABHEDACINTĀDĪPANĪ. **3.** KĀRIKAṬĪKĀ by Dhammasenāpati. **4.** GANDHĀBHARAṆAṬĪKĀ by Jāgarācariya. **5.** VACCAVĀCAKAṬĪKĀ. **6.** SADDAVUTTIṬĪKĀ by Jāgarācariya. Cfr. Fryer and Forchhammer, Journal of the P. T. S., 1886, p. 73.

165. (1071) 17 leaves numbered ge—ghaṃ, 9 lines. Contains RŪPA BHEDAPAKĀSĀNĪ. *Ends* : Nāṇabhivamsanāmena | saddasatthanayaññunā | dhāritasatthabhārena | therena abhiyācito || Bodhodadhisute gāme | jātena jātiyā

mayā | J a m b u d d h a j o t i n ā m e n a | racit' esā suniṭhitā |
etc., after which a Burmese interpretation.

166. (513) 231 leaves numbered ka—ni, 10 lines. Contains ABHIDHĀNAPPADĪPIKĀ by Moggallāna, with a Burmese nīya.

167. (515) 200 leaves numbered ka—thai, 9 lines. Contains a TĪKĀ ON ABHIDHĀNAPPADĪPIKĀ. *Begins:* Yassa ñāṇaṃ sadā ñāṇaṃ | nāñeyyāñāṇakaraṃ vinā | etc. *Ends:* Abhidhānappakaraṇassa vaṇṇanā niṭhitā, 2 lines more in Pāli and 31 in Burmese.

168. (901) 119 leaves numbered ka—ñāṇ, 11 lines. Contains *another copy* of the previous book.

169. (568) 188 leaves numbered ka—tai, 10 lines. Contains RĀJINDARĀJANĀMĀBHIDHEYYADĪPANĪ with a Burmese nīya of it, and likewise a Burmese interpretation of Rājindarājanāmābhidheyyavisodhanī?

170. (968) 6 leaves numbered ka—kū, 10 lines. Contains VUTTODAYA by Saṅgharakkhita.

171. (1087) 6 leaves, ka—kū, 9 lines. Another copy of VUTTODAYA.

172. (508) 1 *Part* 67 leaves numbered ka—ce, 9 lines. Contains VUTTODAYA with a Burmese nīya.

2 *Part* 87 leaves, ka—ji. Contains SUBODHĀLAṆKĀRA by Saṅgharakkhita with a Burmese nīya.

173. (510) 246 leaves numbered ka—pī, 9 lines. 1 *Part* contains VUTTODAYA. 2 *Part*, VUTTODAYAṬĪKĀ by Nava-Vimalabuddhi. 3 *Part*,

Vepulla. *Ends:* Ācārasilādiguṇaddharena | gambhīrapaññāsamalaṇkatena | Samantapāsādikānāmakena | the-
rena niccaṃ abhiyācitena, vinopadesaṃsakaññākenā
ṭīkā katā yā Vacanattahajoti | anantarāyena suniṭhitā sā
dinena vīseṇa anūnakena | tath' eva sabbe

etc., 4 lines more in Pāli and two lines in Burmese.

4 *Part*, CHANDOSĀRATTHAVIKĀSINĪ by Saddhammañāṇa. *Ends:* Iti Chandosāratthavikāsinī nāma Vuttodayapañcīkā samattā. 15 lines more in Pāli and 2 in Burmese. 5 *Part*, KAVISĀRA by Dharmānanda. 6 *Part*, SUDEDDASAVIKĀSINĪ. 7 *Part*, CHAPPACCAYA-

DĪPAKA. *Ends :* 'Iti paññāsīhamahā - Saddhamma-sāmi-nāmakena bhikkhunā racite Chappaccayadīpakagandhe vattapabhedesu vikappavidhyādīpako navamo paricchedo || Even in me racito gandho | 5 lines more in Pāli and 28 in Burmese. Cfr. Fryer's "Vuttodaya," p. 370.

174. (157) 1—2 *Part* 70 leaves, ka—cau, 9 lines. Contains 1. VAJIRASĀRATTHASAṄGAHA, and 2. VAJIRASĀRATTHASAṄGAHAVANṆANĀ. 3 *Part*, ka—ñū, is a Burmese interpretation.

175. (165) 140 leaves numbered ka—ṭhai, 9 lines. Contains SIRIVICITTĀLAṆKĀRA. *Ends :* Saddhammakittimahāsāmithraviracitaṃ Sirivicittālaṅkārapakaraṇaṃ suniṭṭhitaṃ samattaṃ; after which a Burmese nīsa.

176. (278) 139 leaves, ka—ṭhe, 9 lines. Contains another copy of the previous MS.

Index to the Gandhavaṃsa.¹

BY MABEL BODE, M.R.A.S.

(The numbers refer to pages of the text, Minayeff's edition in the Journal of the Pali Text Society, 1886.)

I.

AUTHORS AND BOOKS.

- Aggapaṇḍita ācariya, author of Lokuppatti, 64;
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Aggavaṃsa ācariya, author of Saddanītipakaraṇa, 63, native of Jambudīpa, 67.
Aṅga (plur.) orthodox division of buddhavacana, 55;
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Aṅguttara-Nikāya**†† divided into eleven nipātas, containing 9,557 suttas, 56,

¹ When MSS. of books referred to in this index are mentioned in the catalogues of MSS. published by the Pali Text Society, the following references are added in parenthesis to the entry under the name of the book:—

(Par.) = Paris Bibl. Nat.

(Col.) = Colombo.

(Ran.) = Rangoon High School Library.

(I. O.) = India Office.

Titles marked with asterisk or dagger are works entered in the British Museum Catalogues (of Sanskrit and Pāli books) for 1876 (E. Haas) and 1877-1892 (C. Bendall) respectively. An asterisk indicates "printed in the East," a dagger "printed in Europe." The same signs doubled indicate that the printed text is incomplete or in progress.

- (1) Aṭṭhakathā on (see Manorathapūraṇī).
 (2) Tīkā on (see Līnatthapakāsinī).
 (3) Another tīkā on (see Sāratthamañjūsā).
 Atitānāgatapaccuppannabuddhavaṇṇanā-
 gāthā, 66.
 Atthadassi a thera (see Jātaka-aṭṭhakathā).
 Atthabyākhyāna pakaraṇa, by Cullavajira,¹ 60;
 written independently, 70.
 Anantabuddhavaṇṇanāgāthā, 66
 Anāgatavaiṇsaṭṭh pakaraṇa, by Kassapa, 61.
 Aṭṭhakathā on, by Upatissa; composed indepen-
 dently, 72 (Col).
 Anuruddha ācariya, author of three treatises (see
 Paramatthavinicchaya, Nāmarūpa-
 pariccheda, Abhidhammatthasaṅ-
 gaha), 61, native of Laṅkā, 67.
 Apadāna thirteen book of Khuddaka-Nikāya,
 57.
 Aṭṭhakathā on, by Buddhaghosa, 59; written at
 request of five theras learned in the
 Nikāyas, 69 (Col).
 Apaṇṇakajātakaṭṭha (see Jātaka-aṅga).
 Abbhutadhamma eighth in list of nine Aṅgas;
 includes all so-called Acchariya-abbhuta
 dhammasuttas, 57.
 Abhidhamma piṭaka,** †† consisting of seven
 pakaraṇas, 55; included in Khuddaka-
 Nikāya, 57, also in third (Veyyākaraṇa)
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 (1) Aṭṭhakathā on (see Paramatthakathā).
 (2) Tīkā on (see Mūlaṭṭhikā) (Col).
 (3) Anuṭṭhikā on (see Līnatthavaṇṇanā).
 Abhidhammāvatāra by Buddhadatta, 59; written
 at request of his pupil, the thera Sunatī, 69 (Col).
 Tīkā on (see Abhidhammatthavikāsanī).

¹ Sic. On p. 70 the author appears as Cullavimala-
 buddhi.

- Abhidhammagandhi (author not named), 62, 72.
- Abhidhammatthavikāsanī ṭikā, by Sumaṅgala, on Abhidhammāvatāra, 62 (Col.).
- Abhidhammatthavibhāvanī ṭikā, by Sumaṅgala, on Abhidhammatthasaṅgaha, 62; written independently, 72 (I.O., Col.).
- Abhidhammatthasaṅgaha* + pakaraṇa, by Anuruddha, 61; written at request of the upāsaka Nambha (or Nampā), 71.
- (1) Ṭikā on (see Abhidhammatthavibhāvanī)
 - (2) Another ṭikā on (author not named), 65.
 - (3) Navaṭikā on (see Saṅkhepavaṇṇanā).
 - (4) Anuṭikā on ṭikā (see (2) Paramatthamañjūsā)
- Abhidhammatthasaṅgahavaṇṇanā by Saddhammajotipāla; written independently, at Pukkāma, 74
- Abhidhammatthasaṅgahavivaraṇa (author not named), 65; written independently, 75.
- Abhidhammatthasaṅgahaṭṭikāvivaraṇa (author not named), 65; written independently, 75.
- Abhidhammasaṅgaha (see Abhidhammatthasaṅgaha)
- Abhidhammapaṇṇarasatṭhāna by (nava) Vimalabuddhi, 64; written independently, 74 (there called Abhidhammapaṇṇarasatṭhānavavaṇṇanā).
- Abhidhānapadīpikā* pakaraṇa by (nava) Moggallāna, 62; written independently, 72.
- Ṭikā on, 63; composed independently by an officer of state of King Sihasūra, 73.
- Ariyavaṁsa ācariya, author of five books (see Maṇisāramañjūsā, Maṇidīpa, 65; Gandhābharana, Mahānissara, Jātakaviso-dhana), native of Jambudīpa, 67; wrote at Avantipura, 67.

Asītimahāsāvakavaṇṇanā gāthā, 66.

Ājīvaka (see Manorathapūraṇī).

Ānanda ācariya, author of Mūlaṭṭikā on the Abhidhamma, 60; native of Jambudīpa, 66.

Āniccabhātu an upāsaka (see Bālāvatāra). The reading is doubtful.

Itivuttaka† sixth in list of nine Aṅgas, 57; fourth book of Khuddaka-Nikāya, 57; consisting of 112 suttas, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69

Etimāsaṃhidīpikā pakaraṇa by Dhammasenāpati, 64 (see next).

Etimāsamidīpanī by Dhammasenāpati, written independently, 73.

Ṭikā on by a certain ācariya, 64; written independently, 73.

Uttama ācariya, author of ṭikās on Bālāvatāra and Liṅgatthavivaraṇa, 63; native of Jambudīpa, 67.

Uttaravinichaya by Buddhadatta, 59; written at request of the therā Saṅkhapāla, 69.

Ṭikā on, by Vācissara, 62.

Udāna† third book of Khuddaka-Nikāya, 57; fifth in list of nine Aṅgas, 57; containing 82 suttas on the Somanassañānagāthās, 57

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Udumbara ācariya, author of ṭikā on Peṭakopadesa, 65, 75.

Lived at Pakudhanagara, 65 (Makuvanagara, 75).

Upatissa ācariya, author of Aṭṭhakathā on Anāgatavaṃsa, 72; native of Laṅkā, 67.

Upasena author of aṭṭhakathā on Mahāniddeśa, 61;
native of Laṅkā, 66

Ubhatovibhaṅga† included in first (Sutta)
Aṅga, 57

Okāśalokasūdanī (author not named), 62; com-
posed independently, 72 (there called Okāsa-
loka).

Ovādagāthā, 66 (see Visatī-ovāda-gāthā).

Kaṅkhāvitaranī aṭṭhakathā by Buddhaghosa on
Pāṭimokkhasaṅkhāyamātikā, 59;
written independently, 69

(1) Tīkā on, (see Vinayaṭṭhamañjūsā).

(2) Another tīkā on (see Līnatthapakāsinī,
3).

Kaccāyana (Mahā) tividhanāmācariya, 59; author of six
books, 59; (see Mahākaccāyanagandha,
Mahānirutti, Cullānirutti Nettī-
gandha, Peṭakopadesa, Vaṇṇanīti-
gandha) native of Jambudīpa; before his
conversion chaplain to King Candā Pajjota¹ at
Ujjeni in the Avanti Country, 66.

(Mahā) Kaccāyanagandha*† by Kaccāyana,
59; written independently, 68.

Kaccāyanabheda*² pakarāṇa (author not named),
64; written independently, 74 (Par.).

Kaccāyanasāra pakarāṇa (author not named), 64;
written independently, 74 (Par.).

Tīkā on, by same author, 64; written indepen-
dently, 74 (Par.).

Kaccāyanasāravivaraṇa (author not named),
65; written independently, 75.

¹In the text read Pajjotassa for paccotasa.

²On p. 74 Dhammānanda appears as author of
Kaccāyanabheda Kaccāyanasāra and oṭīkā.

Kaccāyanasuttaniddesa by Saddhammajotipāla, 64; written at request of his pupil, the therā Dhammacārī, 74.

Kathāvatthu fifth pakaraṇa of Abhidhammapiṭaka, 55.

Kārikā pakaraṇa, by Dhammasenāpati, 63; written at request of the therā Ñānagambhīra, 73.

Tikā on (author not named), 65; written independently, 75.

Kāyavīratī tikā (author not named), 65; written independently, 75.

Kumārakassapa a therā (see Dhammapada-aṭṭhakathā).

(Mahā) Kurundīgandha by a gandhācariya, 59; written independently, 68; Aṭṭhakathā on, (author not named), 59.

Koladdhajana Tikā on, in Sanskrit, 63; written at the request of the therā Pāsādika by an officer of King Sīhasūra, 73.

Khandhaka included in first (Sutta) Aṅga, 57.

Khandhakavagga † fourth vagga of Saṃyutta-Nikāya, 56.

Khuddaka-Nikāya ** †† containing several thousand suttas, 57; (see Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga Apadāna, Buddhavaṃsa, Cariyāpiṭaka, Vinayapitaka Abhidhammapiṭaka).

Khuddakapāṭha ** First book of Khuddaka-Nikāya, 57.

Aṭṭhakathā on by Buddhaghosa, 59; written independently, 68

Khuddasikkhā * † pakaraṇa by Dhammasirī, 61 written independently, 70 (I.O.).

- (1) Porāṇaṭīkā on (author not named), 61 ; written independently, 71 (Col.).
 (2) Navaṭīkā on, (see Sumaṅgalapasādanī) (Par).

Khema ācariya, author of Khemapakaraṇa, 61 ; native of Laṅka, 67

Khemapakaraṇa by Khema, 61 ; written independently, 71

Ṭīkā on, by Vācissara, 62 ; written independently, 71.

Gatīpakaraṇa (author not named), 65 ; written independently, 75.

Gandhakārakācariya (plur) Buddhaghosa one of this class of teachers, 59.

Gandhavaṁsa + (Preface) 55 ;
 (Culla^o) by Nandapaññā, 80.

Gandhasāra by Saddhammajotipāla, 64 ; written independently, 74.¹

Gandhābharaṇa² by Ariyavaṁsa, 65 ; written independently, 75.

Gāthā Fourth in list of nine Aṅgas, 57.

Gāthā (plur) (see Buddhapaṇāmagāthā, Buddhavandanagāthā).

Guṇasāgara author of Mukhamattasāra, 63 : native of Jambudīpa, 67.

Gūḷhatthaṭīkā (author not named), 63 ; written independently, 73.

Geyya second in the list of nine Aṅgas, 57 ; includes all discourses containing Gāthās, 57.

Catubhāgaṭṭhakathāvivaṇaṇa (author not named) ; written independently, 75.

Catubhāṇavāra Aṭṭhakathā on (author not named), 65 ; written independently, 75.

¹ On p. 74 Gaṇḍhisāra.

² In text Gaṇḍābharaṇa.

Caturāṅgabala (mahāmacca), an officer of state, 67 ;
native of Jambudīpa, 67.

Caturārakkhā Aṭṭhakathā on (author not named),
65 ; written independently, 75 (Par)

Cariyāpiṭaka † fifteenth book of Khuddaka-
Nikāya, 57.

Aṭṭhakathā on, by Dhammapāla, 60 ; written in-
dependently, 69.

Cīvara author of ṭikā on Jaṅghadāsa, ¹ 64 ; native
of Jambudīpa, 67.

Cullanāma (see (b) Mahānāma).

Cullanirutti by Kaccāyana, 59 (I.O., Col.).

Ṭikā on, (see Niruttimañjūsā).

Cullavagga † fourth section of Vinayapiṭaka,
55.

Cullavaṁsa by (nava) Mahānāma, 61 ; written
independently, 70.

Cullavedalla sūta included in ninth (Vedalla)
Aṅga, 57

Jaṅghadāsa 64 (see next).

Jaṅghadāsaka 55, 80, 64 ; 74 ;

Ṭikā on (in Magadhī) by Vajira ; ² written indepen-
dently, 74.

Jambudīpikācariyā (plur.)

LIST ON P. 66.

- (1) Mahākaccāyana.
- (2) Mahābuddhaghosa.
- (3) Buddhadatta
- (4) Ānanda.
- (5) Dhammapāla.
- (6) } Two pubbācariyaḥ.
- (7) }
- (8) Mahāvajirabuddhi.
- (9) Cullavajirabuddhi.

¹ See, however, Jaṅghadāsaka.

² On p. 64 Cīvara (see Jambudīpikācariya).

- (10) Dīpaṇkara.
 (11) Culladhammapāla.
 (12) Kassapa.

LISTS CONTAINED ON P. 67 AS FOLLOWS :—

II. Ācariyas ¹ of Jambudīpa.

- (1) Subhūtanandana.
 (2) Aggavāṇisa.
 (3) Navavajirabuddhi.
 (4) Vepullabuddhi.
 (5) Guṇasāgara.
 (6) Abhaya or Abhayacanda.
 (7) Nānasāgara.
 (8) Dhammapāla.
 (9) }
 (10) } Two ācariyas
 (11) Uttama.
 (12) Caturaṅgabāla (amacca).
 (13) Dhammasenāpati.
 (14) }
 (15) } Three ācariyas
 (16) }
 (17) Saddhammaguru.
 (18) Sāriputta.
 (19) Dhammābhīnanda.²
 (20) An ācariya.
 (21) Medhaṅkara.
 (22) Aggapaṇḍita.
 (23) Cīvara.³
 (24) Saddhammapāla.
 (25) (Nava) Vimalabuddhi.

(The above are named as the ācariyas who wrote at

¹ Twenty three ācariyas, according to Text ; but the list contains twenty-five.

² Not mentioned elsewhere (Dhammānanda?).

³ In one MS. Vajira. A Cullavajira is mentioned (see *Atthabyākhyāna*).

- Fathāgatuppatti pakaraṇa (author not named), 62; written independently, 72.
- Tuvaṭṭakāsutta included in first (Sutta) Aṅga, 57.
- Theragāthā¹ eighth book of Khuddaka-Nikāya, 57; included in fourth (Geyya) Aṅga, 57
 Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.
- Therīgāthā¹ Ninth book of Khuddaka-Nikāya, 57; included in fourth Aṅga, 57.
 Aṭṭhakathā on,¹ by Dhammapāla, 60; written independently, 69.
- Thūpavaṇṇasa (author not named); written independently, 70. (I.O.)
- Dantadhātupakaraṇa by Dhammakitti,² 62 (see next).
- Dantadhātuvannaṇā by Dhammakitti; written at request of a general of the King of Laṅka, 72.
 Tīkā on³ (author not named), 65; written independently, 75
- Daṇḍīpakaraṇa Tīkā on (in Magadhī), 63; by officer of state of King Sīhasūra, 73.
- Dasagaṇḍhivannaṇā pakaraṇa (in Magadhī) by Vepullabuddhi,⁴ 64, written independently, 74.
- Dasavatthu (author not named), 65; written independently, 75.
- Dāṭṭha athera (see Sumaṅgala-vilāsini (1) and Paramatthamañjūsā.
- Dānasatthari gāthā 66, 75

¹ Paramatthadīpanī, edited by Dr. E. Muller for the Pāli Text Society.

² Dāṭṭhavaṇṇasa (?) ³ In text, on Daṇḍa°.

⁴ See Vepullabuddhi.

Dīgha-Nikāya ** †† divided into three vaggas containing 34 suttas, 56.

(1) Aṭṭhakathā on, (see Sumaṅgalavilāsinī).

(2) Tikā on, (see Līnatthapakāsinī).

Dīpaṅkara author of three treatises (see Rupāsiddhi, Rūpasiddhiṭikā, and Sampapañcasatti), native of Jambudīpa, 66.

Dīpavaṁsa † (author not named), 61; written independently, 70.

Dhammakhandha (plur.) orthodox division of buddhavacana, 55; 84,000 dhammakhandhas, 55; time, place, occasion, and purpose of Dhammakhandhas, 58; spoken by the Buddha and his followers, handed down by ācariyas, 58; Dhammakhandhas grouped and titles fixed at First Council, held at the Dhammamandaḍapa, at the foot of Mt. Vebhāra near Rājagaha, 76; Dhammakhandhas written down, 76 (see Poṭṭhaka).

Dhammacakkasutta Nava aṭṭhakathā on (author not named), 65; written independently, 75.

Dhammacārī pupil of Saddhammajotipāla, 74 (see Kaccāyanasuttaniddesa).

Dhammapada * † second book of Khuddaka-Nikāya, 57; included in fourth (Gāthā) Aṅga, 57.

'Aṭṭhakathā on, * †† by Buddhaghosa, 59; written at request of the thera Kumārakassapa, 68.

Dhammapadīpaka (author not named), 62; written independently, 72.

Dhammapāla (a) author of fourteen books, 60 (see Itivuttakaṭṭhakathā, Udānaṭṭhakathā, Cariyāpiṭakaṭṭhakathā, Theragāthaṭṭhakathā, Therīgāthaṭṭhakathā, Vimalavilāsinī, Paramatthamañjūsā (I), Nettipakaraṇaṭṭhakathā, Nettiaṭṭhakathā-ṭikā, Līnatthavaṇṇanā); native of Laṅka, 67.

(Culla) Dhammapāla (*b*) chief pupil of Ānanda; author of *Saccasaṅkhepa*, 60; native of *Jambudīpa*, 66.

Dhammarakkhita a *thera* (see *Nettipakaraṇa-aṭṭhakathā*).

Dhammasaṅgaṇī¹ † first *pakarāṇa* of *Abhidhammapiṭaka*, 55.

Dhammasurī ācariya, author of *Khuddasikkhā*, 61.

Dhammasenāpati ācariya, author of *Kārikā Etimāsamidīpanī* and *Manohāra*, 63; native of *Jambudīpa*, 67.

Dhammānanda author of *Kaccāyanasāra*, *Kaccāyanabheda*, and *Kaccāyanasāra-ṭikā*,² 74.

Dhammābhinanda (see *Jambudīpikācariya*).

Dhammānusāraṇī (author not named), 62; written independently, 72.

Dhātukathā third *pakarāṇa* of *Abhidhamma*, 55.

Nandapaññā author of *Gandhavaṁsa*, 79, 80; native of *Hamsaratṭha*, 79.

Naradeva gāthā, 65.

Nalātadhātuvapaṇṇanā (author not named), 62; written independently, 72.

Navavaṁsa by (Nava) Mahānāma, 70.

Navahāraguṇavapaṇṇanā gāthā, 66, 75.

Nāgita ācariya, author of *Saddasāratthajālīnī*, 74.

Nāmarūpapariccheda *pakarāṇa*, by Anuruddha, 61; written independently, 71.

¹ The author makes no mention anywhere of Buddha-ghosa's important commentary on *Dhammasaṅgaṇī* (*Atthasālinī*).

² On p. 64 the author of these three works is mentioned as "aññataro ācariyo."

Nikāya (plur.) orthodox division of buddhavacana, 55 ; five nikāyas, 56 ; restored by 500 holy men at the First Council, 58 ; set forth by the Buddha in his lifetime, 77.

Niddesa eleventh book of Khuddaka-Nikāya, 57 ; included in Sutta-Aṅga, 57 ;

Niruttī¹ (author not named), 65 ; written independently, 75

Niruttīmañjūsā ṭikā on Cullaniruttī by a pubbacariya, 60, written independently, 70.

Netti (gandha) by Mahākaccāyana, 59 (see next)

Nettipakaraṇa Aṭṭhakathā on, by Dhammapāla, 60 ; written at request of the thera Dhammarakkhita, 69.

Ṭikā² on, by Dhammapāla, 60.

Nettipakaraṇagaṇḍhi (author not named), 62 ; written independently, 72.

Nyāsapakaraṇa (see Mahāṭikā). (Par)

Paccayasamgaha by Vācissara, 62 ; written independently, 71.

Pañcagativāṇanā (author not named), 65 . written independently, 75. (Par.)

Pañcapakaraṇa (see Vepullabuddhi).

Anuṭikā on (author not named), 64 ; written independently.

Pañcīkā ṭikā by Sāriputta on Sakaṭasaddattha, 61 ; written independently, 71.

Ṭikā on, by Vācissara, 62.

¹ A ṭikā on Niruttīpakaraṇa aṭṭhakathā is included among Dhammapāla's works on p. 69 (see, however, Nettipakaraṇa)

² In list of Dhammapāla's works on p. 69, Netti-aṭṭhakathā-ṭikā does not appear, but a Niruttīpakaraṇa aṭṭhakathā-ṭikā is mentioned, which (as the title does not occur elsewhere) may be a slip for Netti°.

- Paññatti† fourth pakaraṇa of Abhidhammapiṭaka, 55
- Paṭipattisaṅgaha (author not named), 62; written independently, 72.
- Paṭisambhidāmagga Aṭṭhakathā on (see Saddhammapakāsinī).
- Paṭisambhidāmaggaṭṭhakathāgaṇḍhi (author not named), 61
- Paṭṭhāna** seventh pakaraṇa of Abhidhamma, 55.
- Paṭṭhānagaṇanānaya by Saddhammajotipāla, 64; written independently, 74.
- Paṭhamasambodhi (author not named), 65; written independently, 75.
- Padarūpavibhāvana by Vācissara, 62; written independently, 71.
- Papañca Sūdanī (1) Aṭṭhakathā, by Buddhaghosa on Majjhima-Nikāya, 59; written at request of the thera Buddhamitta, 68.
(2) Tīkā on (see Līnatthapakāsinī).
- Paramatthakathā Aṭṭhakathā, by Buddhaghosa, on the seven Abhidhamma books, 59; written at request of the bhikkhu Cullabuddhaghosa, 68.
- Paramatthakathāvivarāṇa (author not named),¹ 65; written independently, 75.
- Paramatthadīpanī Tīkā, by Dhammapāla, on Buddhavaṃsaṭṭhakathā,² 60; written independently, 69.
- Paramatthabindupakaraṇa by King Kyacvā, 64; written independently, 73 (see Saddabindupakaraṇa).

¹ On p. 65 Paramatthavivarāṇa, Katha vivarāṇa are counted as separate works.

² For the titles of Dhammapāla's works. see E. Hardy in *Z. D. M. G.*, 1897, Band 51. *Ein Beitrag zur Frage ob Dhammapāla, &c.*

Paramatthamañjūsā (1) *ṭikā* by Dhammapāla on Visuddhimagga, 60; written at the request of the *thera* Dāṭṭha, 69.

(2) *Anuṭikā*, by Vepullabuddhi on Abhidhammatthasaṅgahaṭṭikā, 64; written independently,¹ 74.

Paramatthavinicchaya pakaraṇa by Anuruddha, 61; written at request of the *thera* Saṅgharakkhita, 71. (Ran.)

Parivāra-Kaṇḍaṭṭ fifth section of Vinaya, 55.

Pasādajananī (author not named), 62; written independently, 72.

Pācittiyakaṇḍaṭṭ second section of Vinaya, 55.

Pāṭimokkhavivarāṇa (author not named), written independently, 75.

Pāṭimokkhavisodhanī by Saddhammajotipāla, 64.

Pāṭimokkhasaṅkhāyamātikā Aṭṭhakathā on (see *Kaṅkhāvitaraṇī*).

Pādhiyavagga third section of Dīghanikāya, 56.

Petaḥkopadesa by Mahākaccāyana, 59.

Petavatthuṭ seventh book of Khuddakani-kāya, 57.

Aṭṭhakathā on †† (see *Vimalavilāsinī*).

Poṭṭhaka The Dhammakkhandaḥ put into writing, in Laṅkā, by eminent saints, in reign of Saddhātissa, son of Vattaḡāmani, 76.

Merit acquired by those who make copies or gifts of MSS., 78, 79.

Bālacittapabodhana* (or °pabodhanī) (author not named), 65; written independently, 75;

Bālapabodhana *Ṭikā* on (author not named), 65; written independently, 75. (P.)

¹ In text Nava-Vepullabuddhi on p. 75 (one MS. Nava-Vimalabuddhi).

Bālāvatāra* by Vācissara, 62; written at the request of the three theras—Sumaṅgala, Buddhamitta, and Mahākassapa, or of two upāsakas—Dhammakitti and Amcabbātu, 71.

Buddha (see Dhammakhandha).

Buddhaghosa (a) (Mahā°) ācariya, author of thirteen books, 59; (see Visuddhimagga, Sumaṅgalavilāsini, Papañcasūdani, Sārattapakāsaṇi, Manorathapūraṇi, Samantapāsādikā, Paramatthakathā Kaṅkḥāvitaraṇi, Dhammapada-aṭṭhakathā, Jātaka-aṭṭhakathā Khuddakapāṭha-aṭṭhakathā, Suttanipāṭa aṭṭhakathā, Apadāna aṭṭhakathā); native of Jambudīpa, son of the Brahman Kesi (chaplain to King Saṅgāma in the Magadha country), 66.

Buddhaghosa (b) (Culla°) ācariya author of two treatises, 63; (see Jātattaginidāna and Sotattaginidāna), 63; native of Laṅkā, 67.

(See also Paramatthakathā.)

Buddhaghosācariyanidāna (author not named), 65; written independently, 75

Buddhadatta, author of four books, 59 (see Vinaya-vinicchaya, Uttaravinicchaya Abhidhammāvatāra Madhuratthavilāsini); native of Jambudīpa, 66.

Buddhanāga, author of Vinayatthamañjūsā, 61; native of Laṅkā, 67.

Buddhapāṇāmagāthā (plur.), gathās, including Atitānāgatapaccuppannabuddhavaṇṇanāgāthā, Asītimahāsāvaka-vaṇṇanā° Navahāraguṇavaññanā°, 66.

Buddhavandanāgāthā (plur.), twenty-eight gāthās, including Ovādagāthā, Dānasatthari, Sīlasatthari, Sabbadānavanṇanā, Anantabuddhavaṇṇanāgāthā, 66.

Buddhapiya ācariya, author of *Sāratthasaṅgaha*, 72; native of Laṅkā, 67.

Buddharakkhita ācariya, author of (2) *Jinālaṅkāra* (ṭīkā), 72; native of Laṅkā, 67.

Buddhavaṁsa, † by Kassapa, 61.

(1) *Aṭṭhakathā* on (see *Madhuratthavilasini*).

(2) *Ṭīkā* on (see *Paramatthadīpanī*).

Buddhasūri (thera) (see *Samantapāsādikā*).

Buddhasiṃha (thera) (see *Madhuratthavilasini*).

Bodhivaṁsa * (author not named),¹ 61; written independently, 70.

Bhaddanta (thera) (see *Manorathapūraṇī*).

Bhummaṇḍesa (author not named), 65; written independently, 75.

Bhummasaṅgaha (author not named), 65; written independently, 75.

Magadhabhūta, by Vepulla, 74.

Ṭīkā on, 63, 73.

Maṅgalasutta, * † included in first (Sutta) Aṅga, 57.

Majjhima-Nikāya, ** †† divided into three "fifties" (*Mūlapaṇṇāsa*, *Majjhima-paṇṇāsa*, *Uparipaṇṇāsa*), containing 152 suttas, 56.

Maṇidīpa anuṭīkā, by Ariyavaṁsa, on *Dvārakathā*, 65; written independently, 75.

Maṇisāramañjūsā navānuṭīkā, by Ariyavaṁsa, on *Abhidhammatthasaṅgahaṭīkā*, 65; written independently, 75.

Madhuratthavilasini aṭṭhakathā, by Buddhadatta, on *Buddhavaṁsa*, 60; written at request of the thera Buddhasiṃha, 69.

Madhurasavāhinī pakaraṇa, by *Raṭṭhapāla, 63 written independently, 72.

¹ Title of printed text is *Mahābodhivaṁsa*.

- Manorathapūranī aṭṭhakathā, by Buddhaghosa, on Aṅuttaranikāya, 59; written at request of the therā Bhaddanta and of an Ajīvaka, 68.
- Manohāra pakaraṇa, by Dhammasenāpati, 63; written independently, 73.
- Mahā-aṭṭhakathā (author not named), written independently, 68.
- Mahāaṭṭhakathācariya, native of Laṅkā (see last), 66.
- Mahākurundikācariya, author of Kurundiḡandha; native of Laṅkā, 66.
- Mahāṭṭikā ṭikā, by Vimalabuddhi, on Nyāsapakaraṇa, 63; written independently, 72.
- Mahādīpanī, (author not named), 65; written independently, 75.
- Mahānāma (a), author of Saddhammapakāsānī, 61; native of Laṅkā, 66.
(Culla) or (Nava).
- Mahānāma¹ (b), author of Mahāvamaṁsa and Cullavamaṁsa, 61; native of Laṅkā, 66; author of Navavamaṁsa, 70.
- Mahāniddeśa Aṭṭhakathā on (see Saddhammatṭhitika and Saddhammapajotikā).
- Mahānirutti, by Kaccāyana, 59.
- Mahāniruttisaṁkhepa, by a pubbācariya (not named), 60; written independently, 70.
- Mahānissara (?) occurs (in one list only) among books written by Ariyavamaṁsa, 65.
- Mahāpaccariya, by a gandhācariya (not named), 59; written independently, 68; Aṭṭhakathā on (author not named), 68; written independently, 68.
- Mahāpaccarikācariya (see last), native of Laṅkā.
- Mahāpuṇṇama suttā (see Vedalla).
- Mahāvamaṁsa* pakaraṇa, by (b) Mahānāma, 61; written independently, 70.

¹ Cullanāma in text, p. 66

Mahāvessantarajātaka; †

(1) Navaaṭṭhakathā on (author not named), 65; written independently, 75.

(2) Vīvaraṇa (author not named), 65; written independently, 75.

Mahāsāmi¹ ṭikā, by Vācissara on Subodhālaṃkāra, 62; written independently, 71.

Mahāsārapakāsani (author not named), 65; written independently, 75.

Mātikatthadīpanī, by Saddhammajotipāla, 64; written independently, 74.

Milindapaṇhavaṇṇanā (author not named), 65; written independently, 75.

Medhāṅkara ācariya, author of Lokadīpakasāra, 64; native of Jambudīpa, 67.

Mukhamattasāra pakaraṇa, by Guṇasāgara, 63; written independently, 73.

Ṭikā on, by the same author, 63; written at request of King Kyacvā's guru, 73.

Mukhamattadīpanī, by Vimalabuddhi, 60; written independently, 70. (Par.)

Mūlaṭṭikā ṭikā, by Ānanda on the Sattābhiddhammagandhaṭṭhakathā, 60; written at request of the therā Buddhamitta, 69.

Mūlasikkhā * † ṭikā (author not named), 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written independently, 71.

Moggallāna (a) ācariya, author of Moggallānabyākaraṇa, 61; native of Laṅkā, 67.

Moggallāna, (Culla) or (Nava) (b). author of Abhi-dhānappadīpika, 62; native of Laṅkā, 67.

Moggallānabyākaraṇa, by Moggallāna, 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written at request of three theras and an upāsaka, 71. (Par.)

¹ On p. 71, Mahāsīmā.

Yamaka sixth pakaraṇa of Abhidhamma, 55.

Yogavinicchaya, by Vācissara, 62.

Raṭṭhapāla, author of Madhurasavāhinī, 63; native of Laṅkā, 67.

Ratanasutta contained in first (Sutta) Aṅga, 57.

Rāhula (thera) see Sumanakuṭavaṇṇanā.

Rūpasiddhi* pakaraṇa, by Dīpaṅkara, 60. (Par.)

Ṭikā on, by same author, 60, written independently, 70.

Rūpārūpavibhāga, by Vācissara, 62; written independently, 71. (Ran.)

Laṅkadīpikācariya (plur.)

LIST ON PP. 66-67 OF TEXT AS FOLLOWS:

- (1) Mahāaṭṭhakathācariya.
- (2) Mahāpaccarikācariya.
- (3) Mahākurundikācariya.
- (4) } Two other ācariyas.¹
- (5) }
- (6) Mahānāma.
- (7) Another ācariya.
- (8) Cullanāma.
- (9) Upasena.
- (10) Moggallāna.
- (11) Saṃgharakkhita.
- (12) Vācissara.²
- (13) Vuttodayakācariya.
- (14) Dhammapāla.
- (15) } Two other ācariyas.
- (16) }
- (17) Anuruddha.
- (18) Khema.

¹ The first five are stated (p. 66 of text) to have lived long before Buddhaghosa.

² A Vācītassapa (?) occurs in list also, but the name occurs in one MS. only, which MS. omits Vācissara.

- (19) Sāriputta.
- (20) Buddhanāga
- (21) Cullamoggallāna.
- (22) Sumaṅgala.
- (23) Buddhapiya.
- (24) Dhammakitti.
- (25) Medharakkara
- (26) Buddharakkhita.
- (27) Upatissa.
- (28-47) { Twenty others.
- (48) Saddhammacāra.
- (49) Deva.
- (51) Cullabuddhaghosa.
- (52) Sāriputta.
- (53) Raṭṭhapāla.¹

Liṅgattthavivaraṇa pakaraṇa, by Subhūta-
dana, 63; written independently, 72.

Liṅgattthavivaraṇapakāsaṇa (or °pakā-
sana), by Nānasāgara, 63; written indepen-
dently, 73.

Liṅgattthavivaraṇaṭṭhikā, by Uttama, 63.

Liṅgattthavivaraṇavinicchaya (author not
named), 65; written independently, 75.

Liṅgattthapakāsinī ṭhikā (1), by Dhammapāla on the
Aṭṭhakathās of the four Nikāyas, 60; written
independently, 69.

Liṅgattthapakāsinī (2) ṭhikā, by same author, on
Jātaka-aṭṭhakathā, 60; written independently,
69.

Liṅgattthapakāsinī (3) ṭhikā on Kaṅkhāvitaraṇī
(author not named), 62; written independently,
72.

¹ In text fifty-one acariyas, p. 67. One MS. omits
(15) and (16).

- Linatthavaṇṇanā anuṭikā, by Dhammapāla on (ṭikā on), Abhidhammaṭṭhakathā, 60; written independently, 69.
 Lokadīpakasāra pakaraṇa, by (Nava) Medhamkara, 64; written independently, 74. (I.O.)
 Lokanīti* (author not named), 65; written independently, 75. (I.O.)
 Lokapaññatti (author not named), 62; written independently, 72.
 Lokuppatti pakaraṇa, by Aggapaṇḍita, 64; written independently, 74.

 Vajira (see Jambudīpikācariya and Atthabyāk-khyāna).
 Vajirabuddhi (a) (Mahā) ācariya, author of Vinaya-gaṇḍhi, 60; native of Jambudīpa, 66.
 Vajirabuddhi (b) (Culla or Nava) ācariya; native of Jambudīpa, 66, 67.
 Vaṇṇanīti, by Kaccāyana, 59.
 Vācissara ācariya, author of 18 books, 62; native of Laṅkā, 66 (see (1) Mahāsāmi, (2) Vuttodayavivarana, (3) Sumaṅgalapasādanī, (4) Sambandhacintāṭikā, (5) Bālāvatara, (6) Moggallānabyākaraṇaṭikā, (7) Pañcikaṭikā, (8) Yogavinicchaya, (9) Vinayavinicchayaṭikā, (10) Uttaravinicchayaṭikā, (11) Nāmarūpaparicchedaṭikā, (12) (Saddatthassa) Padarūpavibhāvana, (13) Khemapakaraṇa-ṭikā, (14) Sīmālakāra, (15) Mūlasikkhā-ṭikā, (16) Rūpārūpavibhāga, (17) Paccayasamgaha, (18) Saccasamkhepa-ṭikā).
 Vidadhimukhamañḍana (or °mukkhamañḍana).
 Ṭikā on, by Vepullabuddhi, 64; written independently, 75.
 Vinaya piṭaka, 55.

- (1) *Aṭṭhakathā* on (see *Samantapāsādikā*).
 (2) *Ṭikā* on (see *Sāratthadīpanī*).
Vinayagaṇḍhi (pañcavinaya) pakaraṇa, by (Mahā)
Vajirabuddhi, 60; written independently, 70.
Vinayatthamañjūsā ṭikā, by *Buddhanāga* on
Kaṅkhāvitaraṇī, 61; written at request
 of the therā *Sumedha*, 71.
Vinayavinicchaya, by *Buddhadatta*, 59, written at
 request of his pupil the therā *Buddhasiṃha* (or
Sumati), 69. (Col.)
Ṭikā on by *Vācissara*, 62. (Col.)
Vinayasamaṅgaha pakaraṇa, by *Sāriputta*, 61;
 written at request of *Parakkamabāhu*, King of
Laṅkā, 71.
Ṭikā on, by same author, 61; written at request of
 same, 71.
Vinayasamuṭṭhānadīpanī pakaraṇa, by *Sad-*
dhammajotipāla; written at request of his guru
 the *Samghatthera*, 74.
Vibhaṅga second pakaraṇa of *Abhidhamma*, 55.
*Vibhattikathā*¹ (author not named), 65; written
 independently, 75. (Col., Ran.)
Vimaticchedanī pakaraṇa, by *Kassapa*, 60; written
 independently, 70.
Vimalabuddhi (a) *ācariya*, author of *Mahāṭikā* on *Nyāsa*,
 63; author of *Mukhamattadīpanī*, 70.
Vimalabuddhi (b) (*Nava*), author of *Abhidhamma-*
pañṇarasatṭhāna,² 64; native of *Jambu-*
dīpa, 67; wrote at *Panyā*, 67.
 (Culla) *Vimalabuddhi* (see *Atthabyākhyāna*).
Vimalavilāsini *aṭṭhakathā* by *Dhammapāla* on
Vimānavatthu,³ 60; written independently,
 69.

¹ *Vibhatyattha**? See B.M. Catalogue (1876)
 under *Moggallāna*.

² See *Vepullabuddhi*.

³ The Commentary on *Petavatthu* bears the same
 title (see E. Hardy's *Ein Beitrag*, &c.)

Vimānavatthu † fifth book of Khuddaka-Nikāya, 57

Atthakathā on (see Vimalavilāsini).

Visuddhimagga * by Buddhaghosa, 59, written at request of Saṅghapāla, 68.

(1) Tīkā on (see Paramatthamañjūsā).

(2) Cullatīkā on (author not named), 62, written independently, 72 (Par.).

Visuddhimaggagaṇḍhī (author not named), 62; written independently, 72.

Visatī-ovāda-gāthā written in Laṅkā, 66.

Vedalla-aṅga†† ninth in list of Aṅgas, 57. Contains Cullavedalla, Mahāvedalla, Sammādiṭṭhī, Sakkaṇṇha, Saṁkhārabhājanīya, Mahāpuṇṇama suttas, with all discourses uttered in reply to questions concerning veda and tuṭṭhi, 57.

Vepullabuddhi (Nava) author of six¹ books, 64 (see Saddasāratthajālinī-tīkā Vuttodaya-tīkā, Paramatthamañjūsā, Dasa-gaṇḍhivaṇṇanā, Vidadhimukhamāṇḍana-tīkā²) native of Jambudīpa, 67.

Veyyākaraṇa-aṅga third in list of nine Aṅgas, 57; includes the whole of the Abhidhamma, the suttas without gāthās, and all discourses of the Buddha not contained in the other eight Aṅgas, 57.

Vuttodaya pakaraṇa * by Vuttodayakāra, 61 (Saṅgharakkhita, 71); written independently, 71 (I.O., Col.). Tīkā on (see Vepullabuddhi) (Par.).

Vuttodayakāra a Laṅkadīpikācariya, 67; author of Vuttodaya, 61, 70; author of Sambandhacintā, Khuddasikkhānavatīkā,³ 61.

¹ On p. 75 five books (Pañcapakarana).

² According to one MS (Nava) Vimulabuddhi was author of above works (see pp. 64, 74, 75 of text).

³ According to one MS only.

- Sakaṭasaddattha 71 (see Pañcika).
- Sakkapaṇḥa-sutta (see Vedalla).
- Sakkābhimata (author not named), 65; written independently, 75.
- Sagātha-vagga† First section of Saṃyutta-Nikāya, 56; included in second (Geyya) Aṅga, 57.
- Samkhaṇḍapāla (thera) (see Uttaravinicchaya).
- Samkhārabbhājanīya-sutta included in ninth (Vedalla) Aṅga, 57.
- Samkhepavaṇṇanā navatīkā, by Saddhammajotipāla, on Abhidhammatthasaṅgaha, 64; written at request of Parakkamabāhu,¹ 74 (I.O.).
- Samghapāla (thera) (see Visuddhimagga and Jinālamkāra).
- Samgharakkhita ācariya author of Subodhālamkāra, 61; native of Laṅkā, 66 (see also Paramatthavinicchaya).
- Saṃyutta-Nikāya †† ** divided into five vaggas, containing 7,762 suttas, 56.
- (1) Aṭṭhakathā on (see Sāratthapakāsanī).
 - (2) Tīkā on (see Līnatthapakāsanī).
- Saccasaṃkhepa by Culladhammapāla, 60; written independently, 70.
- Saccasaṃkhepavivaraṇa (author not named), 65; written independently, 75.
- Saddattha see Vācissara, 62.
- Saddatthabhedacintā pakaraṇa by Saddhammasirī, 63; written independently, 72 (Par.).
- (1) Mahāṭīkā on, by Abhaya, 63; written independently, 73 (Par.).
 - (2) Majjhimaṭīkā on (author not named), 63; written independently, 73.

¹ In text Parakkamabāhu is here called King of Jambudīpa, yet (on same page) it is stated that Saddhammajotipāla wrote the Samkhepavaṇṇanā in Laṅkā.

- (3) Navaṭikā on (author not named), 63; written independently, 73.
- Saddatthabhedacintāvivaraṇa (author not named), 65; written independently, 75 (I.O).
- Saddanīti pakaraṇa by Aggavaṁsa, 63; written independently, 72.
- Saddabindu * pakaraṇa by King Kyacvā¹ (or his guru); written independently; 63, 73 (Col.).
- Saddavutti Navaṭikā on (author not named), 65; written independently, 75.
- Saddavuttipakāsana pakaraṇa by Saddhammaguru, 64; written at request of a certain bhikkhu, 73.
- Ṭikā on, by Sāriputta, 64; written independently, 73.
- Saddavutti vivaraṇa (author not named); written independently, 75
- Saddasāratthajālīnī by Nāgita, 74; written independently, 74.
- Ṭikā² on, 64; written in Panyā at request of the king's guru the Saṁgharājā, 74.
- Saddhammaguru ācariya, author of Saddavuttipakāsana, 64; native of Jambudīpa, 67; guru to King Kyacvā, 67.
- Saddhammacāra ācariya, native of Laṅkā, 67.
- Saddhammajotipāla author of eight books, 64 (see (1) Mātikatthadīpanī, (2) Sīmālaṁkāra-ṭikā, (3) Vinayasamuṭṭhānadīpanī, (4) Gandhasāra, (5) Paṭṭhānagaṇanānaya, (6) Saṁkhepavaṇṇanā, (7) Suttaniddesa, (8) Pāṭimokkha-visodhanī) wrote the seven treatises at Pukkāma and the Saṁkhepavaṇṇanā in Laṅkā, 74.

¹ According to one MS. this work and Paramatthabindu pakaraṇa were written by the king's guru, 73.

² Name of author (on p. 64 of text) Vepullabuddhi; on p. 74 Vimalabuddhi.

- Saddhammaṭṭhitikā Atṭhakathā, by Upasena, on Mahāniddesa, 61; written at request of the therā Deva, 70 (see also Saddhammapajjotikā).
- Saddhammapakāsanī atṭhakathā, by Mahānāma, on Paṭisambhidāmagga, 61; written at request of the upāsaka Mahānāma, 70 (Col.).
- Saddhammapajjotikā atṭhakathā on Mahāniddesa, 70 (called Saddhammaṭṭhitikā on p. 61).
- Saddhammapāla a Jambudīpikācariya, 67.
- Saddhammapālinī (or °pālana) (author not named), 65; written independently, 75.
- Saddhammasirī ācariya, author of Saddatthabhedacintā, 63; (also called Dhammasirī, 72).
- Saddhammopāyana (author not named), 65; written independently, 75.
- Sabbadānavañṇanā gāthā, 66.
- Samantapāsādikā†† atṭhakathā by Buddhaghosa on the Vinaya, 59; written at request of the*therā Buddhasirī, 68.
- Samantapāsādikavivarāṇa (author not named), 65; written independently, 75.
- Sampapañcasatti (or Sammapañcasatti) by Dipaṅkara, written independently, 70 (on p. 60 Summapañcasutta).
- Sambandhacintā by Uttodayakāra, 61 (Par.)
Ṭikā on by Vācissara, 62; written at request of three theras and an upāsaka, 71 (Par.).
- Sambuddhe gāthā, 65; 75.
- Sammādiṭṭhi-sutta† included in ninth (Vedalla) Āṅga, 57.
- Salāyatana-vagga† third section of Saṃyutta-Nikāya, 56.
- Sāratthadīpanī (1) ṭikā, by Sāriputta, on Vinaya-atṭhakathā, 61; written at request of Parakamabāhu, King of Laṅkā, 71.

- (2) *Sāratthadīpanī* (author not named), 65; written independently, 75 (Col.)
- Sāratthapakāsanī atṭhakathā*, by Buddhaghosa, on *Samyutta-Nikāya*, 59; written at request of the thera Jotipāla, 68.
- Ṭikā* on (see *Līnatthapakāsinī*).'
- Sāratthamañjūsā nava ṭikā*, by Sāriputta, on *Anguttara-atṭhakathā*, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.
- Sāratthasaṅgaha** †† by Buddhapiya; written independently, 72.
- Sīmālaṁkāra* by Vācissara, 62; written independently, 71.
- Ṭika* on, by Saddhammajotipāla, 64; written independently, 74.
- Sīlakkhandhavagga*† part of *Suttantapiṭaka*, 55; first section of *Dīgha-Nikāya*, 56.
- Sīlasatthari gāthā*, 66.
- Sīhaḷavattu* (author not named), 62; written independently, 72.
- Sutta-aṅga* first in the list of nine *Aṅgas*, 57; consisting of (*Ubhato vibhaṅga*, *Niddesa*, *Khandhaka*, *Parivāra*, *Suttanipāta*, *Maṅgalasutta*, *Ratanasutta*, *Nālakasutta*, *Tuvaṭṭakasutta*, &c.).
- Suttanta piṭaka*,** †† consisting of all discourses of the Buddha, 55.
- Suttaniddesa* (on *Kaccāyana*), by Saddhammajotipāla, 64; written at request of his pupil *Dhammacārī*, 74.
- Suttanipāta** † fifth book of *Khuddaka-Nikāya*, 57; included in *Sutta-aṅga*, 57.
- Atṭhakathā* on, by Buddhaghosa, written independently, 68.
- Suddhikagāthā* included in *Gāthā-aṅga*, 57.
- Subodhālaṁkāra pakaraṇa*, by Saṅgharakkhita, 61; written independently, 70 (Col.).

- (1) *Ṭīkā* on (see *Mahāsāmi*).
- (2) *Navatīkā* on (author not named), 62; written independently, 72.
- Subhūta*candana ācariya, author of *Līṅgattthavi-
varaṇa*, 63; native of *Jambudīpa*, 67.
- Sumaṅgala* ācariya, author of two treatises, native of
Laṅkā, 67 (see *Abhidhammatthavikā-
saṇī* and *Abhidhammatthavibhāvanī*).
(See also *Sumaṅgalapasādanī*).
- Sumaṅgalapasādanī* nava *ṭīkā* by *Vācissara* on
Khuddasikkhā, 62; written at request of
the *thera* *Sumaṅgala*, 71 (Par.).
- Sumaṅgalavilāsinī*†† *aṭṭhakathā* by *Buddhaghosa*,
on *Dīgha-Nikāya*, 59; written at request of
the *Samghathera* *Dāṭṭha*, 68.
- Sumati* (*thera*) (see *Abhidhammāvatāra*).
- Sumanakūṭavaṇṇanā*¹ *pakarāṇa*, by *Deva*,² 63;
written at request of the *thera* *Rāhula*, 72.
- Sumahāvatāra* (author not named), 62; written
independently, 72.
- Sumedha* (a *thera*) (see *Vinayatthamañjūsā*).
- Summapaṇcasuttī* (see *Sampapaṇcasatti*).
- Sotattagīnidāna* (or *Sotattagimāhānidāna*)
pakarāṇa by *Cullabuddhaghosa*, 63; written
independently, 72.
- Sotappamālinī* (or *oppahālinī*) (author not
named), 62; written independently, 72 (Col.).
- Somanassañāna*† *gāthās*, included in *Udāna-
aṅga*, 57.
- Haṭṭhasāra* (author not named), 65; written inde-
pendently, 75.

¹ (Sic). *Samantakuṭavaṇṇanā*? ² On p. 72 *Vācissara*.

II.

PLACES AND KINGS MENTIONED IN CONNECTION WITH THE HISTORY OF THE BOOKS.

Numbers in brackets refer to pages of the Text (Pali Text Society's Journal, 1886).

Arimaddana (nagara) see Jambudīpikācariya (67).

Avantipura see Ariyavaṁsa (67).

Avantiraṭṭha see Mahākaccāyana (66).

Ujjeni (nagara) see Mahākaccāyana (66).

Kiñcipura (nagara) see Jambudīpikācariya (67).

Kyavā (?) (rājā) see Paramatthabindupakaraṇa (64, 73). Saddabindupakaraṇa (64, 73).

Canda-pajjota (rājā) see Mahākaccāyana (66).

Jambudīpa see Jambudīpikācariya (66, 67, 74).

Duṭṭha-gāmaṇī (rājā) see verses (77).

Dhammamaṇḍapa see Dhammakkhanda (76).

Pakudha (nagara) In MSS. also Pakuva° and Makuva°. see Udumbara (65, 75).

Panyā (nagara) see (Nava) Vimalabuddhi (67).

Pukkāma (nagara) also Mukkā° in one MS. See Jambudīpikācariya (67) and Saddhammajotipāla (74).

Parakkama-bāhu (rājā) see Saṁkhepavaṇṇanā (74), Sāratthadīpanī (71), Sāratthamañjūsā (71).

Rājagaha see Dhammakkhanda (76).

Laṅkādīpa see Laṅkādīpācariya (67, 75) Saṁkhepavaṇṇanā (74) Poṭṭhaka (76).

Vatṭagāmaṇi (rājā) see Poṭṭhaka (76).

Vebhāra (pabbata) see Dhammakkhanda (76).

Saddhātissa (rājā) see Poṭṭhaka (76) and verses (77, 78).

Sihasūra (rājā) see Abhidhānapadīpikāṭīkā (73),
Koladhajana-ṭīkā (73), Daṇḍipaka-
raṇa magadhabhūta-ṭīkā (73).

III.

LIST OF WORKS IN GANDHAVAMSA APPEAR- ING WITHOUT NAMES OF AUTHORS.

- (1) Abhidhammagāṇḍhī, 62.
- (2) Ṭīkā (2) on Abhidhammatthasaṅgaha,
65.
- (3) Abhidhammatthasaṅgahavivaraṇa,
65; 75.
- (4) Abhidhammatthasaṅgahaṭīkāviva-
raṇa, 65; 75.
- (5) Okāsalokasūdanī, 62; 72.
- (6) Kaccāyanasāravivaraṇa, 65; 75.
- (7) Kārikā-ṭīkā, 65; 75.
- (8) Kāyavirati, 65; 75.
- (9) Mahā Kurundī-gandha, 59; 68.
- (10) Aṭṭhakathā on Kurundī, 59.
- (11) Porāṇa-ṭīkā on Khuddasikkhā, 61; 71.
- (12) Gatipakaraṇa, 65; 75.
- (13) Gūḷhattha ṭīkā, 63; 73.
- (14) Catubhāgaṭṭhakathāvivaraṇa, 75.
- (15) Catubhāṇavāra-aṭṭhakathā, 65; 75.
- (16) Caturārakkha-aṭṭhakathā, 65; 75.
- (17) Jinālamkāra-Navaṭīkā, 65; 75.
- (18) Jotana, 65; 75.
- (19) Ñeyyāsandati, 62; 72.
- (20) Ñeyyāsandati-ṭīkā, 62; 72.

- (21) Tathāgatuppatti, 62; 72
- (22) Thūpavaṃsa, 70.
- (23) Dasavatthu, 65; 75.
- (24) Dīpavaṃsa, 61; 70.
- (25) Dhammacakkasutta-nava aṭṭhaka-
thā, 65; 75.
- (26) Dhammapadīpaka, 62; 72.
- (27) Dhammānusāraṇī, 62; 72.
- (28) Nalātadhātuvapaṇṇanā, 62; 72.
- (29) Nirutti, 65; 75.
- (30) Nirutti-mañjūsā, 60; 70.
- (31) Nettipakaraṇagaṇḍhi, 62; 72.
- (32) Pañcagativapaṇṇanā, 65; 75.
- (33) Pañcapakaraṇa-anuṭṭikā, 64; 75.
- (34) Paṭtipattisaṃgaha, 62; 72.
- (35) Paṭtisambhidāmaggaṭṭhakathāgaṇḍhi,
61.
- (36) Paṭthamasambodhi, 65; 75.
- (37) Paramatthakathāvivaraṇa, 65; 75
- (38) Pasādajananī, 62; 72.
- (39) Pāṭimokkhavivaraṇa, 75.
- (40) Bālacittapabodhana, 65; 75.
- (41) Bālapabodhana-ṭṭikā, 65; 75.
- (42) Buddhaghosācariyanidāna, 65, 75
- (43) Bodhivaṃsa, 61; 70.
- (44) Bhummaniddesa, 65; 75.
- (45) Bhummasaṃgaha, 65; 75.
- (46) Mahādīpanī, 65; 75.
- (47) Mahāniruttisaṃkhepa, 60; 70.
- (48) Mahāpaccariya-aṭṭhakathā, 68.
- (49) Mahāvessantarajātaka-navaaṭṭha-
kathā, 65; 75.
- (50) Mahāvessantarajātaka vivaraṇa, 65; 75
- (51) Mahāsārapakāsani.
- (52) Milindapaṇḍha vapaṇṇanā, 65; 75.
- (53) Mūlasikkhā-ṭṭikā, 61; 70.
- (54) Liṅgattavivaraṇavinicchaya, 65; 75.

- (55) (3) *Linatthapakāsini*, 62; 72.
- (56) *Lokanīti*, 65; 75.
- (57) *Lokapaññatti*, 62; 72.
- (58) *Vibhattikathā*, 65; 75.
- (59) *Visuddhimagga-Cullaṭṭikā*, 62; 72.
- (60) *Visuddhimagga gaṇḍhi*, 62; 72.
- (61) *Sakkābhimata*, 65; 75.
- (62) *Saccasaṃkhepavivaraṇa*, 65; 75.
- (63) *Saddatthabhedacintā majjhima-ṭṭikā*,
63; 73.
- (64) *Saddatthabhedacintā nava ṭṭikā*, 63; 73.
- (65) *Saddavutti-navaṭṭikā*, 65; 75.
- (66) *Saddavuttivivaraṇa*, 75.
- (67) *Saddhammapālinī*, 65; 75.
- (68) *Saddhammopāyana*, 65; 75.
- (69) *Samantapāsādikavivaraṇa*, 65; 75.
- (70) *Sāratthadīpanī* (2), 65; 75
- (71) *Sīhaḷavatthu*, 62; 72.
- (72) *Subodhālamkāra-navaṭṭikā*, 62; 72.
- (73) *Sumahāvatāra*, 62; 72.
- (74) *Sotappamālinī*, 62; 72.
- (75) *Hatthasāra*, 65; 75.

[In the British Museum Catalogues other works occur, having apparently the same subject-matter as some described in the Pāli list; but only those are referred to here whose titles correspond with the Gandhavaṃsa.]

Persecution of the Buddhists in India.¹

HUAN THSANG, in Book IV. of his travels (Julien l. 196; Beal l., 171), says that Mahirakula, King of Kashmīr, in his invasion of Gandhāra (which we may date approximately about 300 A.D.), overthrew the Buddhist Topes, destroyed the monasteries, and put to death six myriads of the population of that then Buddhist country; and Wong Pu, who wrote at the end of the seventh century, refers to the same events, when he says (Beal's "Catena," p. 139), "The end was the streams of the Sweti overflowing with blood."

Beal calls this a persecution. But the invasion of a country, however cruelly carried out, cannot rightly be so called. The murder and ruin attributed to the victor in this case were done after he had conquered and taken and killed his opponent, and annexed his kingdom. It was technically speaking his own subjects whom he slaughtered, and they were Buddhists. But the Rāja Tarangiṇī, which also describes the king as a monster, and says (l. 312) that he put to death three millions of people, says nothing about his motive being religious. On the contrary, his own ministers are described as Buddhists; and the account given, even if true in the main, is evidence not of persecution, but of fiendish cruelty. Possibly the man was mad; and when fuller accounts are accessible it may turn out that there was a persecu-

¹ An abstract of this paper was read at the Paris Congress of Orientalists, 1897.

tion. On the facts before us we must conclude there was not.

The beautiful story of Puṇṇa (*Saṃyutta* IV. 61; *Divyāvadāna*, 38) shows only that the Sūna-parantakas were people likely to treat violently, and even to put to death the propagators of new doctrines. Their behaviour reminds us of the verse in the *Saddharma Puṇḍarīka* (X. 25)—

“Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.”

The victim himself might very likely call this persecution; but the historian will require a more strict use of the term.

We come perhaps nearer to this in the story told in the *Dāthāvansa* (*P.T.S.J.*, 1884, II. 94, and IV. 13) of the enmity stirred up in a Hindu monarch's heart by the Niganṭha's statement that his neighbour Guhasīva, “reviling the gods, is worshipping the bone of a dead body.” When the monarch sent an army to bring the bone, his ambassador (and afterwards the king himself) is converted. But other enemies arise, and Guhasīva dies fighting for the relic (IV. 20), which is safely taken away to Ceylon. Even this, though it may amount to a religious war, is scarcely persecution.

Then we have the references to Śaśāṅka, King of Bengal, who is said by Huan Thsang (*Julien* 1. 349, 422; *Beal* 2. 42, 91) not only to have destroyed the Bo Tree and replaced the image of the Buddha by one of Maheśvara, but to have overthrown and destroyed the religion of Buddha, and dispersed the Order. But though he cannot have reigned very long before the time when the pilgrim was in India (see *J.R.A.S.*, 1893, p. 147), no details are given; however great Śaśāṅka's enmity to Buddhism may have been, we have no certainty that he actually persecuted the followers of that religion.

Then we have the account of Pushyamitra (described as the sixth in succession to Asoka and the last of the

Mauryas), as given in the Divyāvadāna, p. 433, 434. Here we come at last to what is represented as a veritable persecution. The king, it is said, not only determined to root out the religion of the Buddha, and destroyed the monasteries, but issued a proclamation that whoever should bring him the head of a *śramana* should receive one hundred Dināras, and began to slay the Arahats. But the author of that passage admits that the persecution soon stopped, and in the absence of any confirmation of the legend we may be allowed even here to reserve our judgment.

The passage is interesting as giving us a date, or at least a king's reign, after which the Divyāvadāna (or rather the Asokāvadāna in which the passage occurs, for the different Avadānas in the collection are of different dates) must have been put into its present shape.

Pushyamitra is supposed to have killed the last Maurya (whose army he commanded), and to have founded the Sunga dynasty in the second century B.C. ; but the only authority for this is the tradition preserved (with inconsistent details) in the Purāṇa lists of kings.¹ These are, in their present form, several centuries later than our text, with which they could be reconciled only by supposing that Pushyamitra claimed to be a Maurya. But if the claim be admitted, he was still not the last of them.

Finally, there is the account of the supposed persecution by Sudhanvan brought about, at the instigation of Kumāṛila Bhaṭṭa, in the first half of the eighth century. This is described in the first canto of the Śāṅkara Dig Vijaya ascribed to Mādhava; and also in the other Śāṅkara Vijaya ascribed to Ānandagiri. The king is there said to have issued a proclamation that he would put to death any servant of his who did not kill the Buddhists. Nothing is, however, said as to whether the proclama-

¹ They are all given in Miss Duff's forthcoming "Indian Chronology," of which she has kindly allowed me to see the proofs. See also Lassen's "Ind. Alt.," 2. 271, 345.

tion did or did not remain a dead letter. No details whatever are added. No single instance of any Buddhist actually suffering in body is ever referred to. The order was to take effect from the Himālaya mountains down to Cape Comorin, which is palpably absurd. The statements occur in legendary poems written many centuries after the events referred to, and have all the appearance of mere rhetorical exaggeration. Of all the cases we have quoted this one seems to me to be the weakest, and to be only worthy of notice because it has been so often alluded to.¹

The only other evidence I have been able to find is that of the state of the Buddhist monuments throughout India. Throughout the wide extent of that huge continent from Kabul down to Bengal, and southwards through the Dekkan to Ceylon, the Buddhist dāgabas and vihāras are in ruins. On excavating at Sarnath Major Kitto found so many signs of fire and deliberate destruction that he came to the conclusion that "all has been sacked and burnt, priests, temples, idols together, and this more than once."² And elsewhere, as I have myself witnessed in Ceylon, there are similar proofs of violence. But in the Ceylon case, where the chronicles give us fairly full accounts, it is clear that the Tamil invaders and destroyers were rather searching for treasure than seeking to destroy a rival religion, and the ordinary motives of vulgar warfare are sufficient to explain all their actions.³ Religious animosity may have embittered the war, and played its part in the violence that followed after the victory won by overwhelming numbers. But

¹ See Telang's *Mudrārākṣasa*, Intro., pp. xlviii.-liii., and the *Journal of the Bombay Branch R.A.S.*, 1892, pp. 152-155. Wilson, *Dict.*, xix.; Colebrooke, *Essays*, l. 323.

² Cunningham, *Arch. Reports* l. 121-128.

³ See especially Chapter 55, verse 21, and Chapter 80, verses 65-69.

this is not persecution. It is only reasonable to suppose that this case is a fair sample of what it was that really happened, wherever there was war and violence, in India proper also.

The Indian historians, however, give harrowing accounts of the brutality of the Muhammadans at Nālandā and elsewhere. At that ancient seat of learning they not only destroyed the buildings—without any military necessity—but burnt the books and murdered the unoffending students. It is impossible to deny in this case that religious rancour was as much to blame as mere ignorant savagery. And the signs of murder and arson at Sarnath are probably due to the same gentle hands.

There is nothing about persecution in the Pali Piṭakas. The murder of Moggallāna, at the instigation of Nigaṇṭhas, is described only in the “Dhammapada Commentary,” (pp. 298 and following; compare J. 1. 391), and then as a case of individual crime. The assault on Angulimāla (M. 2. 96) had no religious motive. The dislike and contempt expressed by the ascetic Māgandiya to his Brahmin friend against the Buddha because “he spies out our sūtras” (M. 1. 502), meets with no sympathy from the Brahmin, and the ascetic himself is represented as soon afterwards changing his attitude. The tone of the Pālī books is throughout appreciative of the Brahmins, the word Brahmin is always used as a title of honour, and there is always dignity and courtesy on both sides in the constant intercourse between Brahmins and members of the Order.

The later authorities I have quoted do not even allege anything at all approaching to the persecutions which the reforming Christians have had to suffer at the hands of the orthodox Church, or even to the semi-political persecutions of Christians by the Roman authorities. I need not go so far as to maintain that there is no truth at all underlying the legend about Pushyamitra. But the present text is corrupt, and even as it stands shows

that the author was grossly ignorant of all the details necessary to enable us to form a judgment. With that exception (whatever it shall turn out to amount to), the adherents of faiths logically so diametrically opposed lived side by side for a thousand years in profound peace. It is a phenomenon most striking to the Western historian, who will not refuse to recognise, as one continuing factor, the memory of the marvellous tolerance of the great Buddhist emperor Asoka. But this tolerance itself rests on anterior causes. It must be reckoned to the credit of the Indian people as a whole; and it is evidence of the wide spread, in the valley of the Ganges, during the centuries before Asoka, of a higher level of enlightenment and culture than has, I venture to think, been hitherto sufficiently recognised in the West.¹

T. W. RHYS DAVIDS.

¹ The Mahāvansa (p. 128) tells of the tolerance of the Tamil conqueror Elāra towards the beliefs of his Buddhist subjects, and (pp. 232-235) of proceedings taken by Buddhist kings against heretics of the same faith. See also Chapter 78.

[Since the above was in type I understand that Sir John Ware Edgar came to a similar conclusion long ago in an article in the *Fortnightly Review*, vol. xxvii., 1880, p 821, which I am sorry I have not seen.]

Note on some of the Titles used in the Bhabra Edict of Asoka.

IN relating how Soṇa Kūtikaṇṇa displayed before the Buddha his knowledge of the faith, the MSS. of the Divyāvadāna read that he recited in a clear voice the

“Śāila-gāthā muni-gāthā arthavadgiyāni ca
sūtrāni.”

The editors make the correction *arthavaggiyāni*, which is not much better.

Now the Piṭaka accounts of the same episode, preserved in the Vināya, vol. i. p. 194 foll., and in Udāna, 5, 6, say that he then intoned the *Aṭṭhaka-vaggikāni*, and the Udāna adds the number of them, sixteen. This is the number of the poems that are included in the *Aṭṭhaka-vagga*, Book IV. of the *Sutta Nipāta*. It is so called because each of the poems 2, 3, 4, and 5 of the chapter in question consists of eight verses, and is entitled an *Aṭṭhaka*, an octave. The *vagga* in which they come is thence called the *Aṭṭhaka-vagga* (the Book of the Eights¹), and the sixteen poems in it are the *Aṭṭhakavaggikāni*, “belonging to the Book of the Eights.”

There can be but little doubt that the correct reading should be the corresponding word in Buddhist Sanskrit, *Aṣṭakavargiyāni*—an expression which could be easily misunderstood and corrupted by authors or reciters or copyists no longer familiar with the Piṭakas.

¹ The singular occurs *Samyutta* 3. 12.

The preceding word, *muni gāthā*, is interesting as being the same as the expression used in Asoka's Bābhra Edict, in which seven passages from the Piṭakas are especially recommended by Asoka for study by members of the order and laymen alike. This ambiguous compound might be interpreted in two or three ways. The *Muni gāthā* naturally remind one of the Muni Sutta, No. 12 of the Sutta Nipāta, but the difference and ambiguity of the two titles, used on the one hand in the Edict, and on the other in the Pāli collection of poems, have prevented the suggestion being accepted as a certainty.

The recurrence of Asoka's expression in this context, where *the next* word undoubtedly refers to a portion of the Sutta Nipāta, would in any case strengthen the case for the proposed identification, first put forward doubtfully by Professor Oldenberg (Vin. I. p. xl). But when we find that *the preceding word also* refers, not only to the same collection, but to a single poem of it, the case is much strengthened.

Now the previous word is *Śailagāthā*, printed in the edition without a capital, as if it were not a name, and meant merely "stony verses," which scarcely gives a good sense. Can there be any doubt but that the verses said to have been recited in this connection are those of the Sela Sutta in the Sutta Nipāta, which might very naturally be called in Buddhist Sanskrit *Śailagāthā*? *Śaila* would then not mean "stony," but would be simply the Buddhist Sanskrit form of the name of the Brahmin Sela, the hero of the little story after whom the sutta has received its Pāli name of Sela Sutta. The editors in their note admit that the *Śailagāthā* "may possibly be the same as the Pāli Sela Sutta." I would submit that there can really be no such doubt, any more than there can be at *Divyāvadāna*, p. 35, where the name follows after *sthavira-gāthā*, certainly the same as the famous collection called *Thera-gāthā* in the Pāli Piṭakas. Throughout the episode the *Divyāvadāna* gives a recen-

sion more expanded than the Pāli, and in adding titles here the author has mentioned two other poems from the same collection as that mentioned in the Pāli. No other explanation gives any sense at all satisfactory Burnouf (Introduction, &c., p. 248) was compelled to render Śailagāthā and arthavadgiyāni sūtrāni by "stances relatives aux diverses sciences"¹ and by "Sutras renfermans des sections relatives aux intérêts temporels." But to accept unreservedly the explanation afforded by the Pāli titles gives a sense perfectly natural and appropriate.

And if Śailagāthā = Sela Sutta, then why not Muni-gāthā = Muni Sutta, in the Edict as it does here?

That Asoka should lay so much stress on this short poem is only in harmony with the tenor of the whole context in the Edict. For he is not referring at all to books. The expression he uses is dhamma-paliyāyāni = pariyaṃyā, which Senart renders "morceaux religieux" As pointed out in my Milinda (vol i. p. xxxviii), he is selecting seven *passages* only, just as a Christian emperor in a similar edict might have called upon his co-religionists to study and bear in mind the Psalm of the Good Shepherd, and the Sermon on the Mount, and the parable of the Prodigal Son, and other well-known and much-quoted passages.

The only one of Asoka's seven such passages hitherto identified with certainty is the Exhortation to Rāhula, beginning on the subject of falsehood, which is a short sutta called the Ambalaṭṭhika Rāhulovāda Sutta in Pāli, the text of which, first published by M. Senart, is now included in Trenckner's edition for the Pāli Text Society of the first volume of the Majjhima Nikāya. And now Professor Hardy has removed any doubts that may have remained as to the identification of Asoka's Anāgata-bhayāni with the passage bearing a similar title in

¹ So he derives śaila from śīla. Can any other instance of this use of the word be quoted?

the *Anguttara* (as Oldenberg suggested *loc. cit.*), by the publication of the text in his edition of vol. iii. of that *Nikāya*.

It is perhaps worthy of notice that the three out of the seven passages thus now identified are taken from three different *Nikāyas* out of the five, so that, whether intentionally or not, the passages selected cover a wide range.

I take this opportunity of congratulating the friends of the Pāli Text Society on the fact that so able a scholar and so rapid a worker as Professor Edward Hardy has undertaken to fill the place left vacant by the deeply lamented death of Dr. Morris. He has been kind enough to send me Buddhaghosa's Commentary on the *Anāgata-bhayāni*, and I add the text of this commentary so that readers may be better able to judge what was the kind of extract from the Scriptures that Asoka specially delighted to honour.

It is sufficient here to state that twenty such *anāgata-bhayāni*, "Disasters to come," are referred to—ten arising from outside and threatening hermits in the woods; ten arising from within the order and threatening all its members.

The former ten are the danger of death from snakes, &c., from disease, from wild animals, from robbers, from wild men; and the danger that old age or disease, or a famine or too great crowds of men, or dissensions in the Order, may interrupt the recluse's progress. All these should be merely a ground for renewed and timely efforts.

The latter ten, on the other hand, should be guarded against and nipped in the bud. They are the danger of corruptions in doctrine and discipline from incompetent and untrained men among members of the Order and among pupils, from misunderstanding of the Scriptures, from a preference for those suttas that have literary charm over those of a deep and religious character, from laziness and luxury, and from striving after fine robes, or delicate food, or luxurious lodgings, or promiscuous company of two kinds.

We thus have four times five sections. And each one of the four is introduced by the phrase *Pañc' imāṇi bhikkhāve anagātabhayāni*. Neither the twenty suttas as a whole, nor any one of them, has any other specific title in Professor Hardy's edition.

The suttas in the *Anguttara* are very short, and have no titles in the work itself. When quoted elsewhere titles are often given them. Thus the first ten of these suttas are in the *Sutta Sangaha* collectively called the *Āraññikānāgatabhaya Sutta* (see Oldenberg *loc. cit.*) Judging from the nature of the contents of the two passages identified for certain, it is probable that the other ten are the *Anāgata-bhayāni* referred to by Asoka.

With reference to the suggestion made by Oldenberg and myself in 1881 ("Vinaya Texts," 3. 149)—that the *Upatissa-pasma* means the passage giving the story of *Sāriputta's* (that is *Upatissa's*) question to *Assaji* which led to his, *Upatissa's*, conversion—it is perhaps worth now adding :—

1. That the passage is of the right length.
2. That it is likely to have been chosen as containing the celebrated verse, "*Ye dhammā hetuppabhavā,*" &c.¹
3. That it is likely to have been chosen as being the story of the conversion of two men so famous as *Sāriputta* and *Moggallāna*
4. That the name *Upatissa* is now known to have been much more familiarly known as the name of *Sāriputta* than was supposed. It occurs *M* 1. 250, *Sum.* 1. 41, *Buddhavaṃsa* 26. 18, *Thera Gāthā*, 998, *Peta Vatthu*, *II.* 2. 7.
5. A short passage of this kind even when called a *Sutta* in one place, can also be called a *Pañha* in another.

¹ But this seems to Dr. Neumann, "*Buddha's Reden*," 1. p. 152, to be precisely a reason why it should *not* have been chosen, and he may be right. He would identify Asoka's passage with the *Ratha-vināta Sutta* of the *Majjhima*.

So the Māgandiya Sutta of the Sutta Nipāta is referred to at S 3 12 as the Magandiya Pañha.

All this is not conclusive ; but it at least makes out a case which is worthy of consideration. Against it may be mentioned, as Hofrath Dr. Buhler pointed out to me, that Bunyiu Nanjio, in his Catalogue No. 1,152, gives the title of a Chinese tract, belonging to the Vinaya, and translated in the fourth century, which title he proposes to translate back into Sanskrit as Sāriputra-Pari-pricchā Sūtra. But Mr. Watters informs me that the original of this Chinese tract, whatever its title was, cannot have been known in Asoka's time, as it refers to the wholesale murders by Pushyamitra. I trust Mr Watters may be induced to give us a translation of the little book, which also discusses the origin of the eighteen schools of the older Buddhism.

Text of Buddhaghosa's Commentary on the Anāgata-bhayāni.

Sattame araṇṇaken āti¹ araṇṇa-vāsmā.

Appattassāti asampattassa jhāna-vipassanā-magga-phala-ppabhedassa visesappattiyā. Sesapadesu pi es'eva .
nayo

So mama ssa antarāyo ti so maṃ jīvitantarāyo ca
brahmacariyantarāyo ca, puthujjana-kāle² kiriyaṃ
karontassa saggantarāyo ca bhaveyya.

Handā ti vavassaggatthe nipāto.

Viriyaṃ ārabhāmīti duvidhaṃ pi viriyaṃ
karomi.

Satthakā ti satthaṃ viya sandi-bandhacchedakā
vātā.

Vālehi ti kakkhalehi.

Mānavehi ti corehi.

Katakammehi vā akatakammehi vā ti ettha
corikaṃ katvā nikkhantā katakammā nāma, corikaṃ
kātuṃ gacchantā akatakammā nāma. Tattha katakammā
kammassa nipphannattā sattānaṃ gala-lohitam gahe tvā
devatānaṃ baḷiṃ karonti, akata-kammā eva no kammam
nippajjissatīti pathamataram karonti. Idaṃ sandhāya
te maṃ jīvitā voropeyyun ti vuttaṃ.

Vālā amanussā ti kakkhalā duṭṭhā yakkhādayo
amannussā.

Aṭṭhame purā maṃ so dhammo āgacchatīti
yāva so dhammo maṃ na upagacchatī tāv' ahaṃ,
puretaraṃ eva viriyaṃ ārabhāmīti attho.

¹ So MS.

² MS. kāla.

Rasaggā ti uttama-rasā ti.

Saṃsaṭṭhā vihāriṣṣanti ti pañca - vidhena
saṃsaggena saṃsatthā viharissanti.

Sannidhi-kāra-paribhogan ti sannidhi-
kaṭassa paribhogam.

Oḷārikam pi nimittan ti ettha paṭhaviṃ khaṇanto
pi khaṇāhī ti āṇāpento pi paṭhaviyaṃ oḷārikaṃ nimittam
karoti nāma, tiṇa-kaṭṭha-sākhā-palāsaṃ chindanto chedā-
pento pi haritagge oḷārikaṃ nimittam karoti nāma.
Ājivatthāya pana vāpi-ādinī gāhāpento phalāphalāni
ocinanto vā vattabbaṃ eva n'atthi. Imesu catusu suttesu
satthārā sāsane vaḍḍhi ca parihāni kathitā ti tatiyo
vaggo.

Abbreviations of Titles of Pāli Books.

It is very desirable for dictionary work, and for notes to text, to have short abbreviations, on which all scholars shall agree, for the titles of Pāli books. The use of different abbreviations by different scholars causes confusion, and is a hindrance to memory. I. therefore venture to submit to my co-workers the following scheme. And I should be glad to receive, for publication as soon as possible, any suggestions upon it.

The principle adapted is that all Piṭaka texts should be designated, as far as possible, with one letter; and later texts with three letters. It is indeed impossible to adhere strictly to the one and the three. But it is possible to preserve a practical distinction of the kind, and to have all the most important and longest of the Piṭaka texts—those which are most often quoted—marked with a single letter that is easy for scholars to identify.

As it is also desirable to secure uniformity in the method of quotation, I have added a suggestion on this head for each case. The principle adopted is that the long books are quoted by volume and page of the *editio princeps*; the short books, if in verse, are quoted by verse; if in prose, by section, if in mixed prose and verse, by page, according to the divisions in the *editio princeps*.

1. PĪṬAKA TEXTS.

- 1 **A.** Aṅguttara (quoted by volume and page of the Morris-Hardy edition)
- 2 **Ap.** Apadāna* (quoted by the page in Thig. A. where the extracts occur)
- 3 **It.** Itivuttaka (quoted by pages of Windisch's edition).
- 4 **Ud.** Udāna (quoted by page of Steinthal's edition)
- 5 **K. V.** Kathā Vatthu (quoted by page of Taylor's edition).
- 6 **Kh. P.** Khuddaka Pāṭha (quoted by canto and verse of Childers's edition).
- 7 **C.** Cariyā Piṭaka (quoted by page in Morris's edition).
- 8 **J.** Jātaka (the verses only, quoted by volume and page of Fausböll's edition).
- 9 **Thag.** Thera Gāthā (quoted by verses of Oldenberg's edition).
- 10 **Thig.** Therī Gāthā (quoted by verses in Pischel's edition).
- 11 **D.** Dīgha Nikāya (quoted by volume and page of the Rhys Davids - Carpenter edition).
- 12 **Dh. K.** Dhātu Kathā (quoted by chapter and of Gooneratne's edition).
- 13 **Dhp.** Dhammapada (quoted by number of verse in Fausböll's edition).
- 14 **Dh. S.** Dhamma Saṅgaṇī (quoted by section in Müller-Hess's edition).
- 15 **N.** Niddesa* (quoted by page of Lanman's edition).
- 16 **P.** Paṭisambhidā* quoted by page of Neumann's edition).
- 17 **Paṭ.** Paṭṭhāna.*

* Not yet published.

- 18 **P. P.** Puggala Paññatti (quoted by page of Morris's edition).
 19 **P. V.** Peta Vatthu (quoted by page of Minayeff's edition).
 20 **B.** Buddhavaṃsa (quoted by canto and verse in Morris's edition).
 21 **M.** Majjhima Nikāya (quoted by volume and page of the Trenckner—Chalmers' edition).
 22 **Y.** Yamaka.*
 23 **V. or Vin.** Vinaya (quoted by volume and page of Oldenberg's edition)
 24 **Vbh.** Vibhanga* (quoted by page of Chalmers's edition).
 25 **V. V.** Vimāna Vatthu (quoted by canto and verse of Gooneratne's edition).
 26 **S.** Saṃyutta Nikāya (quoted by volume and page of Feer's edition).
 27 **S. N.** Sutta Nipāṭa (verses quoted by number of verse, prose by pages in Fausböll's edition).

2. LATER BOOKS

- Asl.** Attha Sālinī (quoted by page of Müller-Hess's edition).
An. V. Anāgata Vamsa (quoted by page of Minayeff's edition, J.P.T.S., 1886).
Abh. S. Abhidhammattha Saṅgaha (quoted by chapter and paragraph of Rhys Davids's edition, J.P.T.S., 1886).
Kacc. Kaccāyana's Sandhi-kappa (quoted by page of Senart's edition).
K. V. A. Kathā Vatthu Pakaraṇa Attha-kathā (quoted by page of Minayeff's edition, J.P.T.S., 1889).

- Khus.** Khudda Sikkhā (quoted by page of E. Müller's edition, J.P.T.S., 1883).
- G. V.** Gandha Vamsa (quoted by page of Mina-
jeff's edition, J.P.T.S., 1886).
- Jāt.** Jātaka-tthavannanā (the commentary
only—not the verses, which are J.—quoted
by volume and page of Fausböll's edition).
- Jin.** Jinālanakāra (quoted by page of Gray's
edition).
- Thig. A.** Therīgāthā-atthakathā (quoted by page
of E. Müller's edition).
- Thpv.** Thūpavansa.*
- Dāth.** Dāthāvamsa (quoted by verse of Rhys
Davids's edition, J.P.T.S., 1884).
- Dip.** Dīpavamsa (quoted by canto and verse of
of Oldenberg's edition).
- Dhk. A.** Dhātu Kathā Atthakathā (quoted
by page of Gooneratne's edition, appended
to the text).
- Dhp. A.** Dhammapada-atthakathā (quoted by
page of Fausböll's extracts, appended to the
the text).
- Nett.** Netti Pakarāṇa.*
- Par. Dīp.** Paramattha Dīpanī. Parts 3 and 5
quoted as Thig. A. and P.V.A.
- Pet.** Peṭakopadesa.*
- Pgd.** Pañca-gati-dīpana (quoted by verse of
Feer's edition in the J.P.T.S., 1884).
- P. V. A.** Peta-vatthu-atthakathā (quoted by
page of Hardy's edition).
- Mah.** Mahāvamsa (quoted by chapter and verse of
Turnour's edition).
- Mil.** Milinda-pañho (quoted by page of Trench-
ner's edition).
- Mūl.** Mūla-sikkhā (quoted by page of E. Müller's
edition, J.P.T.S., 1883).

* Not yet published.

- Yog.** Y o g ā v a c a r a M a n u a l (quoted by page of Rhys Davids's edition).
- Sad. S.** S a d d h a m m a - s a n g a h a (quoted by page of Morris's edition in the J.P.T.S., 1890).
- San. K.** S a n d e s a - k a t h ā (quoted by page of Minayeff's edition, J.P.T.S., 1885).
- Sās.** S ā s a n a V a ṃ s a (quoted by page of Mrs. Bode's edition).
- Smp.** S a m a n t a - P ā s ā d i k ā (quoted by page of the extracts in Oldenberg's Vinaya, vol. iii.).
- Sum.** S u m a n g a l a - V i l ā s i n ī (quoted by volume and page of Rhys Davids' and Carpenter's edition).

Further Note on Persecutions of Buddhists in India.

MRS. HODGSON writes that she finds a reference in her husband's handwriting to the extermination by violence of the Buddhists in India; and, at p. 99 of his "Languages, Literature, and Religion of Nepal and Tibet," he says "Furious bigots dispersed the sect, and attempted to destroy its records"; and at p. 48 a lama says, "Sankar Ācārya destroyed the worship of Buddha." (Compare also p. 12.)

That the general opinion of native scholars in Nepal is that there was such persecution appears sufficiently from the above, and from statements in the history of Nepal, drawn up by them, which Dr. Wright translated. We find an account there (p. 118) of Buddhists being put to death, confirmed at pp. 152, 153, and at p. 159.

Mr. Robert Sewell also points out incidentally in the J.R.A.S. for 1898, p. 208, that the Kerala Utpatti states that the Buddhists were driven out of Kerala by Kumārila Bhaṭṭa.

This opinion of native scholars in Nepal and South India is suggestive. But they adduce no evidence of historical value in support of it, and pending further information it does not seem to be any sufficient ground for altering the conclusion reached in the paper printed above.

The fact is that such vague, general statements, occurring in books written centuries after the events they refer to, and unsupported by details sufficient to

enable us to form any judgment as to what is really meant, are not evidence of persecution at all. They are only evidence of the belief of the persons making the statements. And this belief may easily have arisen from misunderstanding or exaggeration of accounts of what is not persecution, but only the victory, by argument or other means, of a rival faith.

Hofrath Dr. Bühler, who has been kind enough to take interest in this question, and to express his general agreement with the conclusions reached above, has been good enough to send me the following interesting note on certain inscriptions from Western and Southern India, showing the survival and the treatment of Buddhists there after A.D. 800. '.

These inscriptions are as follows.—

“1. On a Torāṇa, found by Dr. Führer in Sānchi, published by me, ‘Epigraphia Indica,’ vol. ii., pp. 366 ff., with facsimile, date earlier than eleventh century.

“2. Two Kaṇheri inscriptions of A.D. 843–44 and 851, published by Kielhorn, ‘Indian Antiquary,’ xiii., 134 ff. (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 208, 404).

“3. The Dambal inscription of A.D. 1095, published by Fleet, ‘Indian Antiquary,’ x. 185, 273 (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 228, 452).

“4. The Miraj inscription of A.D. 1110, ‘Jour. Bo. Br. R.A.S.,’ xiii. 6 (comp. ‘Bombay Gazetteer,’ pt. ii., p. 228).

“You will see that the Kaṇheri establishment must have been flourishing during the ninth century. In A.D. 843–44 the monks received a grant for various necessities, *inter alia* for books, from an old *minister* of the Silāhāra feudatory of the Koṅkaṇ. If a minister made such a grant, it follows that Buddhism still had adherents among, or at least still was respected by, the official class. In A.D. 851 a *gomin* from Bengal settled in Kaṇheri and had new caves excavated, which were to serve for meditation. The

place seems to **have had** still its attractions and a certain reputation outside of Western India. The Dambal inscription, which records the building of two Vihāras in the Dharvād Collectorate and their endowment by certain merchants of the place, speaks for itself. But it may be noted that one of the Vihāras was erected outside of Dambal in Lokkagunḍi (Lakkunḍi), that hence there were more Buddhist communities than one in the Kāṇarā country, and that Buddhism still had a hold on the mercantile classes, just as in earlier times.

“The last inscription, which has been found a little further north, in one of the Southern Marāṭhā States, alleges that the chief of Kolhāpur had a tank excavated, and erected on its embankment a Śiva, a *Buddha*, and an Arhat, for whose worship he granted some land. Small temples with images on the embankments of tanks are very common in India, and there are cases in which they were numerous. Thus near Aṇhīlvād-Pāṭan in Gujarāt Jayasimha-Siddharāja set up 1,000 Liṅgas around the Sahasraliṅga talāo. Usually the excavator of the tank sets up images of his iṣṭa devatā or his patron deity in which he believes. If Gaṇḍarāditya chose the deities of three sects, he indicates thereby that, like Aśoka, Khāravela of Kaliṅga, and Harṣa of Kanauj, he was a worshipper of all the creeds (sarvapaśaṇḍapūjako¹) to which his subjects belonged. And the fact further indicates that Buddhism still existed in his territory. Buddhist ruins have been found near Kolhāpur, and it is very probable that Buddhist communities, descended from those of the Maurya and Andhra times, still survived in the beginning of the twelfth century.

“The number of these late Buddhist inscriptions is small. But it must be borne in mind that there are *none* at all from the times of the Kadambas (4th-6th centuries)

¹ The expression sarvapaśaṇḍapūjako occurs in Khāravela's Hathigumphā inscription.

and of the Calukyās (6th–8th centuries), though the documents are fairly numerous.

“If you find that any of these remarks will serve your purposes, you are welcome to make use of them.”

Mr. Watters having informed me that in the Chinese work numbered 1,340 in Nanjio’s Catalogue (translated in 472 A.D.) there is an account of a real persecution of Buddhists by Mahirakula, King of Kashmir, in the course of which *Simha*, the 23rd so-called patriarch, was killed, I asked him to look the matter up. He has been kind enough to send me the following note as to the Chinese evidence.

“2, CLEVELAND ROAD, EALING.

“February 22, 1898.

“MY DEAR RHYS DAVIDS,—I have again read over the passages about Mihirakula slaying *Simha*. The accounts evidently indicate a persecution of Buddhism in that king’s realm, and *Simha* was only one of the victims. In one account the King obtains from the Abbot *Simha* statements to the effect that he was an arhat and had no regard for his body, whereupon the King cuts off his head. Milk shoots up from the severed trunk, and the King’s arm falls off. Even in accounts of Mihirakula, which do not mention the martyrdom of *Simha*, the King is always, I think, introduced as an enemy of Buddhism—the man who breaks the Buddha’s bowl and demolishes topes and *vihāras*, thus indirectly leading to irregularities in the lives of the bhikshus, who were left without head and house; he also slays bhikshus. One consideration helped to lead me to regard Mihirakula’s conduct as a persecution of people on account of their religion—he was a devoted adherent and supporter of another sect; he was the re-incarnation of Lotus-face, who had been an enthusiastic disciple of Pūrṇa, a great non-Buddhist teacher. But Mihirakula may have been at first a Buddhist, as the Kashmirians told the Chinese pilgrim, although I don’t see any mention of that in other books.

“I hope you will let me know if I can hunt up anything more. The tiny little scraplets of information one gets in the middle of a big book are very tantalising, but sometimes they are useful and interesting.

“Yours very truly,

“T. WATERS.”

[See also the remarks by Mr. Fleet, Mr. Beal, and Mr. Vincent Smith in the “Ind. Ant.,” 1886, 245 and foll., and 345 and foll.]

List of the Piṭakas.

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NAME	PRINTED PAGES 8vo	ESTIMATED PAGES UNPRINTED.
1. The Sutta Vibhaṅga ...	617	None.
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<i>b.</i> Cullavagga	308 — 668	None.
3. The Parivāra	226	None.
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9. The Dhammapadas	40	None.
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12. The Sutta Nipāta	210	None.
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14. The Peta Vatthu	68	None.
15. The Thera Gāthā	115	None.
16. The Therī Gāthā	52	None.
17. The Jātakas	250	None.
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27. The Dhātu Kathā . . .	122	None.
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„ IV. (in the Press.) —	—	„ „
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| 14. Itivuttaka | 1890 | Prof. Windisch. |
| 15. Kathā Vatthu .. | 1894-95 | Mr. A. C. Taylor. |
| 16. Kathā Vatthu Commentary | 1889 | Prof. Minayeff. |
| 17. *Khudda Sikkhā . . . | 1883 | Prof. Ed. Müller. |
| 18. *Mūla Sikkhā | .. | .. |
| 19. Majjhima Nikāya, Vol. I. ... | 1887 | Mr. Trenckner. |
| 20. *Pajja Madhu | 1889 | Mr. Gooneratne. |
| 21. *Pañca Gatī Dīpanī ... | 1884 | M. Léon Feer |
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and
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ERRATUM.

Mrs. Bode desires me to say that in her *Index to the Gandhavamsa*, there is a misprint under the entry Potthaka. For Saddhātissa, *son of*, read Saddhātissa, *father of*.